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REASONS FOR FAITH

IN

THIS NINETEENTH CENTURY.

BY

JOHN McDOWELL LEAVITT, D.D.,

PRESIDENT OF ST. JOHN'S COLLEGE, ANNAPOLIS, MARYLAND.

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PREFACE.

DURING the last nine years, as President of a College, the writer has held a Lectureship of Psychology and Christian Evidences for the instruction of a Senior Class. From an extensive annual course he has selected this small volume. Without enfeebling the argument he has sought to transfer it from the confined air of the recitation-room to the wider auditory of the Great Public.

ST. JOHN'S COLLEGE,
January 1st, 1884.

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LECTURE I

THE DIVINE UNITY.

THE first verse of the Bible declares God to be the Creator of the universe. On this foundation is erected a system of religion claiming the Almighty as its Author. Differing from Atheism, which denies to the universe a God ; from Pantheism, which confounds the universe with God; from Polytheism, which ascribes the universe to many gods, from the beginning to the end, as the cause of all things, the Scriptures affirm a Being eternal in His existence, infinite in His nature, supreme in His perfections, conscious in His personality, and the everlasting Governor of His creation. This doctrine pervades and binds into harmony the system of the Bible. But all the divine attributes imply the Divine Unity, to which the Hebrew people and the Hebrew writings bore peculiar and perpetual testimony. And modern science is pointing in the same direction. By establishing the unity of the creation she leads to the unity of the Creator.

Permit me then to show on this subject the wonderful harmony between Science and Scripture.

I remark:

I. THE SAMENESS OF ITS MATERIALS PROVES THE UNITY OF THE UNIVERSE.

Early in this century Wollaston observed dark lines in the solar spectrum. How simple such a fact! Yet most stupendous the conclusions to which it has con-

ducted! Fraunhofer, of Munich, studied and mapped the lines. Sir John Herschel remarked that by volatilizing substances in a flame these spectral colors might show their ingredients. This timely observation Kirchoff and Bunsen made fruitful in a method of analysis. By ingenious combinations of lenses and prisms numerous substances volatilized in flames disclosed to science their spectral lines. The same elements yielding always the same lines can be detected with nice and invariable accuracy.

Turned to the heavens the spectroscope gives its most brilliant results. The spectrum from the sun exhibits hydrogen, barium, calcium, aluminum, zinc, titanium, copper, cobalt, manganese, sodium, iron, nickel, chromium and magnesium, while the moon and planets, shining by his reflected light, afford proofs of the same substances. Even the rays of the fixed stars have been analyzed, and worlds on the confines of the universe have been forced to yield the secrets of their constitution. Aldeberan shows spectroscopic lines corresponding to sodium, bismuth, tellurium, mercury and antimony. Sirius tells us that he is composed of iron, sodium, hydrogen and magnesium, whose flames display a brilliant white. In Orion an orange-tinted star exhibits sodium, magnesium, bismuth and calcium. The spectra of the nebulæ of the heavens show bright lines like those of ignited gases.

Thus, the elements of the most distant worlds of space are discovered to be identical with those on our earth. The spectroscope proves the universe to be composed of the same substances. Its lines are not only facts of Science but also arguments of Theology.

A further deduction is inevitable. Elements combine chemically under fixed laws and conditions which have

been ascertained, and even tabulated by science. Indeed, by a curious nomenclature their atomic proportions are exhibited to the eye. Whether the elements exist as gases, liquids or solids depends on pressure and temperature, but in every state they unite in their definite and invariable relative quantities. Moreover, chemical affinities are connected with electricity, which probably controls all the subtle and infinite combinations of the material universe. Similar molecules in the earth and in the stars obey similar laws. The chemistry of our globe applies to all the worlds of space. In our earth, in the moon, in the planets, in the sun, in the most distant systems of creation, the elements are the same, electricity is the same, chemical affinities are the same. The vast and varied processes of the universe are carried forward by the same substances and according to the same laws.

Now, the architecture of a country is known from the materials of its structures. Only the clay and bitumen of Shinar could have built the walls, palaces and temples of Babylon. The tower of Belus lifted to the stars bricks of the Mesopotamian plains. In the white marbles of the statues and edifices of Athens were expressed, not only the genius but the nationality of the artist. The delicate stone of modern Paris from the quarries of Chantilly has a color peculiar to France. Over the world you may distinguish a country by the material of its buildings. And thus with the creation. It is proved one in plan by the identity of the substances employed in its architecture.

II. THE SAMENESS OF LIGHT PROVES THE UNITY OF THE UNIVERSE.

Place sodium in the flame of your spectroscope! You detect the characteristic lines! Turn your instrument to Aldeberan! You perceive the same peculiar lines.

Light has been refracted with the same results, and shown to be the same in the lamp and in the star. Examine a dew-drop with your microscope! In that globe glittering on a leaf of your rose-bush you see disclosed millions of minute monsters! Point your telescope to Sirius! You pass from the small to the great, from the insignificant to the magnificent, from a leaf on your lawn to the limit of the universe! Yet the light-beam, in its reflections and refractions, here, there, everywhere, is governed by the same laws. The glow-worm and the moon, the rain-drop and the planet, the gas-jet in your parlor and the star whose rays for ages have been travelling to your eye exhibit one universal mode of action. Thus the light which makes earth daily visible, and sparkles nightly in the heavens, demonstrates the unity of nature through her illimitable dominions.

But the argument is intensified if we accept the modern undulatory theory. Newton supposed that luminous bodies flash forth particles of their substance, which, entering the eye, give perceptions of objects. Now it is believed that, as the air encircling the earth by waves impinging the ear produces sound, so a luminiferous ether pervading the universe by waves impinging the eye produces sight. Differences of color are caused by differences of vibrations. As the intensity of sound increases with the amplitude of the undulations of the air, thus the intensity of sight increases with the amplitude of the undulations of the ether. A body appears white when it reflects all the vibrations; black, when it reflects none of the vibrations; and red, orange, yellow, green, blue, indigo or violet in the solar spectrum in the proportion of its reflected vibrations. Science even tabulates in the billionths of an inch the wave-lengths of the luminiferous ether. According to this theory we have the universe

clothed with a marvellous mantle, itself invisible, yet penetrating all, enfolding all, displaying all—at the centre and at the circumference of nature—disclosing the same laws, producing the same results and revealing the amplitude of the creation according to the same plan through the circuit of its infinity.

III. THE SAMENESS OF GRAVITATION PROVES THE UNITY OF THE UNIVERSE.

The ancients were continually seeking for the cosmos a common principle, but they reached towards a mystery which forever baffled them. In all pertaining to form and expression they excelled ourselves. It was when they began to question nature about force and law that they became bewildered. What are the elements? What is the earth? What is the sun? What are the stars? Of all, what is the origin? In attempting to answer these questions ancient philosophers were curious children. To the populace the moon was a god, the star was a god, the sun was a god. Our earth was sometimes considered as an animal and sometimes as a divinity. No wisdom of Chaldea, Egypt, Greece or Rome could explain the terrestrial or the celestial phenomena. Thus, age after age, the ancients wandered on in a hopeless maze, puzzled, awed, confounded before the mystery of the creation, forever speculating and forever dissatisfied, building systems only to destroy them, dreaming, questioning, discussing, yet unable to penetrate the darkness of the scheme of the universe. Nature seemed to hide herself in an eternal gloom. Was she not contrived to baffle her inquirers? Men saw the sun and moon and stars revolving about the earth, and, believing their senses, were deceived. It is not strange that the multitude parcelled earth and sky into innumerable dominions and assigned them to their countless deities, when the philosophers during centuries

watched and mapped the heavens without being able to explain a single celestial movement. Only within three hundred years has the veil been lifted. Pythagoras had a glimmer of the truth, with no possible means of establishing it. Even Copernicus, who suggested the true system, did not produce convincing proofs. He placed the sun within the orbits of each of the planets but not at the centres, and thus while the distributor of light he had no influence on motion. Assisted by the tables of Tycho Brahe the illustrious Kepler at last attained the truth. Yet, misled by the old fancy that celestial motions must be in circles, it was by inspiration rather than proof he perceived that the orbits of the planets must be ellipses, and in the focus of each, the sun. Soon he was led to his wonderful laws of the celestial revolutions. One thing remained. What causes these motions of satellites about their primaries and of planets about the sun? Whence these stupendous circlings of worlds? Where does the power reside? Is it without? Is it within? Is it a familiar force? Is it an undiscovered energy? It was the glory of Newton to answer these questions and establish forever the unity of the creation. He showed that visible about us every moment are the effects of that power impelling the unnumbered globes of our immeasurable universe. Men had always seen it and never known it. The infant dashing his toy to the floor gave proof of its existence. The boy who hurled his ball circling through the air was a witness of its effects. The apple dropping from a limb felt its energy. Each insect, each bird, each beast, each man, each tree and twig and leaf, the sand-grain on the ocean shore and drop within the vast abyss were subjects of its sway. Not an atom of dust in a sunbeam, or at the centre or circumference of our globe, that did not obey the force controlling the

mightiest spheres of the universe. A triumph of our modern science has been to show that the mystery of the ages was to be solved in an energy known to all men at every moment of their lives, and which acting thus visibly and familiarly on earth, yet operates in the moon, in the planets, in the comets, in the sun, in all the worlds of space at all times and in all places, binding together the universe in one fellowship of existence. Each atom is related to every other atom. Each globe is related to every other globe. Each system is related to every other system. Science thus again demonstrates for religion the unity of the creation.

So far our argument has been strictly along the path of inductive science. We now pass into a region of speculations which are almost certainties.

IV. THE SAMENESS IN ITS SYSTEMS PROVES THE UNITY OF THE UNIVERSE.

The fixed stars are suns. Shining by reflected light their rays could not sparkle through immeasurable distances. To be visible in such brilliancy they must be vastly larger and brighter than our own splendid orb of light and life. Indeed they burn and shine during cycles, magazines of inexhaustible flame. In some cases we see two, three, even four turning round each other. Hence the conclusion that about these as central suns must move planets and satellites, like our own, but whose light, absorbed in the darkness of infinite space, is invisible even to the telescope. As we have proved unity in molecules and unity in masses, we thus also discover unity in systems. These are numerous as the sands of shores, the leaves of forests, the drops of clouds, the waves of oceans, and their worlds vastly exceed our own in size and brilliancy. According to one common method we have, system after system, wheeling and glittering over the creation.

V. THE SAMENESS IN ITS PROBABLE EVOLUTION INDICATES THE UNITY OF THE UNIVERSE.

The efforts of the ancients to refer the cosmos to a common principle sprang from the constitution of the human mind, which, by a law, would resolve the many into the one. They erred, not in aim, but in method. Conclusions were deduced from insufficient premises which made philosophy contemptible. But by a different path inductive science is none the less surely leading us onward to the true unity. Of this the nebular hypothesis affords us proof. Space is peopled with worlds which, so far as ascertained, alike in elemental constitution, differ widely in size, shape, density and appearance. In our own system, as you recede from the sun there is a diminution in density. Comets, which move into space often unestimated distances from their centre, are composed largely of thin, diffused and often transparent matter. Also, discernible over the heavens are enormous nebulæ ever changing in size and aspect, and which seem formed of incandescent gases. Our own earth, as proved by geology, in its physical structure and also in its vegetable and animal life, has been plainly developed from a simpler to a more complex condition, and gives many evidences of having passed from an original gaseous to a liquid, and then to its present solid state. Now the rotations of a nebulous ether about its axis would produce such a system as ours, with its sun, its planets, its satellites, its comets, having the same relations, sizes, forms, densities and motions, and indeed account for the grand geological and astronomical conditions of our globe. It is not, therefore, strange that all the worlds of the universe should be conceived as emerging from the revolutions of this pristine matter revealed in space to the telescope, and believed to constitute the storehouses of systems, the

magazines of the creation, and from which, according to the same laws, by the same methods, and with the same results are shaped during cycles those innumerable spheres which adorn the scheme of visible nature. Nor is this all. What we esteem elements may be such only in our ignorance and our impotence. More powerful agencies may reduce them even to a single substance, possibly, it is thought, to the luminiferous ether, from whose delicate maternal bosom, therefore, alone the whole universe may have been evolved. Yet more. The force of the entire creation is now supposed to be a unit—one in its character and invariable in its sum—vanishing here to appear yonder, but incapable of increase or diminution. These are indeed speculations; yet they are prophecies of the future, and show the tendencies of even inductive science towards unity as the crown and perfection of the creation.

VI. THE UNITY OF THE UNIVERSE IS INTIMATED BY ITS SEEMING REVOLUTION ABOUT SOME COMMON CENTRE.

Upon this sublime speculation I will not dwell as an argument. It is sufficient to mention that certain celestial motions strongly show that, while all worlds are impelled by the same gravitating forces, and are grouped in the same fellowship of arrangements, also, all systems together throughout illimitable space have a motion about one point in the heavens, which has even been boldly located in a star of the constellation Hercules.

Now the power of moving such a universe must be infinite. Billions on billions of worlds wheeling and rushing cycle after cycle! In our own planet consider the might of oceans, earthquakes, tempests, volcanoes, and then the less violent but perhaps greater potencies of electricity, combustion, steam, and vegetable and animal growth! Columns of flame dart out from the sun one

hundred thousand miles. The aggregate impelling power of such a creation is manifestly infinite, and commensurate with the force is the intelligence. We raise now no questions of personality These are reserved for our next lecture. We here only assert that modern science leads us to the conclusion that the proved unity of plan in this illimitable creation implies a corresponding unity in some infinite power, and infinite intelligence.

But this precise truth is involved in Christianity. Thus far Science and Scripture harmonize. Induction prepares for Revelation, and Revelation amplifies Induction. They are one, as dawn and day. The unity of the force and the intelligence in the limitless plan of nature is the conclusion from Science, and the unity of the Being who supplies the force and intelligence from His own infinitude is the doctrine of the Scriptures. During fifteen centuries hear their constant, their consistent, their sublime testimony!

"The Lord our God is *one* Lord. For thus saith the Lord that created the heavens—God Himself that formed the earth: I am the Lord; *there is none else.*"

Here, however, remark that while science and Scripture agree in the unity of the acting force in universal nature, they are at this very point opposed by all the religious systems of the world underived from Christianity. Not even a philosophic Pantheism has preserved its disciples from idolatry. While a few intellectual dreamers profess faith in an impersonal and unconscious Primal Substance, the multitude are framing for themselves gods innumerable. First they personify, and then they adore the powers of nature. Sun, moon, stars, rivers, winds, mountains, trees, birds, fishes, beasts, reptiles, lightnings, thunders—these have been the divinities of men. Yet amid this universal superstition, the scorn

of Science, the Bible has stood a witness for the unity of the Creator. The oneness of the Deity is the glory of the Scripture.

Nor was the multiplication of gods a proof of intellectual inferiority. The sublime pyramids were erected by loathsome idolaters. Luxor, matchless in grandeur, shed the glory of genius over the adoration of beasts. The noblest temples of Egypt enshrined or worshipped a cat, or ox, or monkey, or crocodile. All the splendid culture of the land of the Nile revolved about Polytheism. The tower of Belus, that loftiest wonder of the world, lifted its flame in honor of the Babylonian sun-god. What has ever exceeded the grandeur of the Parthenon, and the majesty of the Olympian Jupiter? The genius of Homer was consecrated to the deities of Greece. Those ancient classic nations whose literature we imitate, whose art we revere, whose achievements we emulate, gave their treasures of wealth and soul to the magnificence of multiplied gods.

Yet in protest against both the culture and the ignorance of Polytheism, the Scriptures, before the grand nations of antiquity, were the sole witnesses to the unity of the Deity. And in their doctrine of unity they are confirmed by all the discoveries of Science, which has assisted Christianity in hurling from their temples both the classic and the popular gods. With every triumph of inductive research, from the earth round the circumference of the universe, we have the same ever-increasing testimony to a fundamental truth of the Bible. Among the deities of Babylon, and Egypt, and Greece, and Rome, and India, and China, except where genius or tradition gives a glimpse of the Hebrew Jehovah, nothing accords with the grandeur of such an impersonal creative force as our atheistic science would accept. Yet in the

Bible all descriptions surpass even the conceptions of modern research. How does this happen? The Book of Job preceded the Iliad of Homer by more than five centuries. Moses wrote hundreds of years before Hesiod. The Psalms of David, breathing and burning with pious adoration to Jehovah, were older than the immortal odes of Pindar. Isaiah penned his prophecies, and proclaimed the majesty of the one God before Æschylus and Sophocles and Euripides consecrated their genius to the Grecian divinities, and made the Athenian theatre the pulpit of the Athenian idolatry. The Proverbs and Canticles of Solomon antedated the wit and music of Horace, while the predictions of Jeremiah and Ezekiel were old when the epic of Virgil pleased Augustus and delighted Rome. The majestic descriptions of the Scripture, begun in the morning of the world, before Art, before Literature, before Science, before Philosophy, are yet such as Art, and Literature, and Science, and Philosophy will forever admire, and can never approach.

How does this occur? Suppose science should advance her conclusions from an impersonal evolving force to a personal creating God; could she then discover an attribute unrevealed in the Bible? Let her reach the ideal of her attainment; let her carry us round the circle of the earth; let her explain from centre to circumference the laws of a universe; will she ever transcend the sublimity of the sacred writers? Not if to the triumphs of inductive research she should add the loftiest inspirations of human poetry. Can she exceed eternity? Can she surpass omnipresence, omniscience, omnipotence? Can she exalt herself above the wisdom, the love, the justice, the holiness of Jehovah as revealed in the Scripture and manifested in the universe? Forever above her will be the Infinite and the Everlasting God. As unfolded in

the Hebrew oracles, the Divine Nature is beyond the measure of human capacity and the march of human progress. The descriptions of Moses, the delineations of David, the sublimities of Isaiah, the conceptions of St. Paul, above all, the simple, touching, and majestic words of Jesus Christ, produced, some before the dawn, others in the twilight of science, not only may express the devotions of a Bacon, a Newton, and a Herschel, but are worthy the worship of the most exalted intelligences ever depicted in the glory everlasting.

What is the explanation? Whence this wisdom residing alone in the sacred writers? Against all the idolatries of all the ages of all the world, why does the Bible, in language of such power, beauty, comprehensiveness and majesty, inculcate a belief in the unity of an infinite Power? And this testimony is being every moment established by every advance of science, where, had the teaching been in conformity to the other religions of mankind, they would have exposed Christianity to certain overthrow. I will not say that this fact alone is proof of the truth. But I will affirm that it is a potent presumption in favor of the inspiration and authority of the Scriptures as divine oracles communicated to man by God.

LECTURE II.

PERSONALITY OF GOD.

IN each of us is a characteristic something which distinguishes from every other being in the universe. We must discriminate between the fact and our consciousness of the fact. After considering the former, we will attempt to analyze the latter.

Each man is a purposed and peculiar part of this vast creation. He appears at a certain time, under certain circumstances, with certain endowments, and in certain relations, which never happened before, and which will never occur again. As distinguished from all others, his being, his history, his character are his own. From his conception to his birth, and onward to any point of his development, he has in himself indelible marks which fix his personality. But where does this mysterious property reside? In his senses? Destroy these! *He* survives. In his limbs? Amputate them all! *He* remains. Take away every portion of his body up to the last possibility of life! *He* is still himself. Deprive him of memory, reason, volition. Let passion, desire, appetite, affection, fade or rage within him! His personality has not perished. You may call him lame, or deaf, or dumb, or halt, or blind, or idiot, or lunatic, yet, while he lives, he is himself, and the law will recognize his existence and guard his rights. His personality, then, is not in his senses, his limbs, his estate, his reputation, or even in his passions, his affections, his volitions, his intel-

lections. It is behind them all. What uses his senses, controls his limbs, directs his choice, originates his thoughts, and amid the wrecks of the accidents of the man is yet himself? Can we discover that in him which thinks, and feels, and wills, and moves? Then may we reach his personality.

I look within and without; I recall my history from my earliest recollections; I survey the universe within the circle of my vision. All has changed. I am myself. My form has enlarged; my features are different; every atom of my body has been renewed; yet, amid these perpetual, although insensible, revolutions my personality is untouched. Earth, sea, air, planet, sun, moon, stars—the universe—has been one ceaseless transition. I have not perished in the eternal change. The same conscious person, I preserve my identity with a tenacity which is indestructible.

Nor is my conviction only from recollection. It is deeper than memory. The events of my life seem almost traced in the soul itself and wrought into its texture. Great facts of personal history, unlike the atmospheric particles which make a mere mechanical mixture, rather resemble the oxygen of the air which enters chemically into the circulation to be incorporated with every part of the physical system.

Here is the phenomenon we are to explain. I am, and that I who am have been my conscious self I know, and only annihilation can destroy my conviction. Born amid the infantine efforts of my will to overcome the inertia of external matter, my personality is an ineradicable fact of the universe. If I exist forever, it will share my immortality.

Psychology must build on this Selfhood as a foundation. Nor is she peculiar in taking for granted such a

fact as the basis of her structure. The whole fabric of mathematical science rests on definitions and axioms which you believe without argument, because you are so constituted that you cannot help believing. Nor are the physical sciences different. You say that they depend on observation and experiment. On what do observation and experiment depend? On the testimony of your senses. Reject these, and even the inductive sciences are for you delusive shadows. Nay; receive any possible system of truth, or of falsehood! Why do you believe it? Because your reason has been satisfied. You then in this and in every conclusion postulate the right constitution of your intellectual nature, and the stability of the order of the universe. Deny the reliability of your healthy faculties, and you abandon yourself to doubt, darkness and despair. Your existence is a misery and a failure. Science is impossible; philosophy is impossible; society is impossible; moral improvement is impossible. Belief in your personality is at the root of your being. Destroy that and you are lost in the vastness of the darkness of this wide, and wonderful, and fearful universe.

Here coincide the conclusions of the philosopher and the belief of the multitude. The faith of mankind, however blind, is not to be despised. It has always some element of truth. Philosophy instead of being opposed to common-sense is the flower of its perfection developed by discipline and study. The man with science and the man without science are not so much fundamentally different in their opinions as in the fact that the one can give reasons for his principles; can discriminate and generalize and classify; can unfold his system in its order, and interpret it in its relations; while the other, however correct in his views, holds them crudely and confusedly, without ability to arrange, defend, and expound. That

Philosophy makes itself suspected as shallow and contemptible which would gain reputation by sneering at the common-sense of mankind.

We have thus ascertained our Personality to be an indubitable and indestructible fact. It reaches to the roots of our being. It affects all human beliefs. It colors our philosophy, our religion, our lives. Indeed, it is at the basis of all knowledge.

Now we advance to analyze the Consciousness of our Personality. In such an inquiry correctness and certitude are of inestimable value. Permit me, then, first to show you how wide and how wild the contradictions on the subject.

Locke confounds Perception and Reflection, and ascribes to them the same operations now usually referred to Consciousness. He says, "The other fountain from which Experience furnisheth the understanding is the *Perception* of the operations of our minds within us." Almost in the same words he defines Reflection as "that notice the mind takes of its own operations."

Dr. Thomas Reed, so far as he goes, is always clear, precise, and consistent. "Consciousness," he says, "is a word used by philosophers to signify that immediate knowledge which we have of our present thoughts and purposes, and in general of all the operations of our minds." On the contrary he invariably applies Perception to external objects.

According to Sir William Hamilton, "Consciousness is the knowledge that I, that the Ego exists in some determinate state—an act of knowledge may be expressed by the formula, I know; an act of Consciousness by the formula, I know that I know."

Yet having thus, like Reed, confined Consciousness to our mental operations, he afterwards makes it identical

with Perception where he says, "Perception, or the Consciousness of external objects, is the first power in order."

Stranger than all, after denying that Consciousness is a special faculty, and calling it a general faculty, he separates the Presentative Faculty, by a complete reversal of his original definition into External Self Consciousness and Internal Perception.

Dr. Mark Hopkins affirms "Consciousness to be the knowledge by the mind of itself as the permanent and indivisible subject of its own operations." This is the truth, but I think, as we shall see, not the whole truth. In its popular sense the word "subject" is passive; in its philosophical meaning it may imply, yet does not express, the two distinctive elements which characterize the testimony of Consciousness.

In Mr. Herbert Spencer laxity of definition reaches its greatest attainable limit. His treatment of Perception and Consciousness is a psychological marvel. He confounds them utterly. "As foregoing chapters," he remarks, "have made sufficiently manifest, the term Perception is applied to mental states infinitely varied, and widely different in their nature. It will be abundantly manifest that the state of Consciousness which we call Perception is scarcely ever discontinuous with its like."

With all the assurance of perfect knowledge Mr. Spencer speaks of the consciousness of a fish, and even of an organism.

Yet while Mr. Spencer ascribes Consciousness to a gnat, Hartmann denies it to the Deity, styling his system the "Philosophy of the Unconscious." You see how appalling is this confusion. From a conscious gnat to an unconscious deity is a wide range of difference.

Amid this darkness the first step towards light is a clear and invariable distinction between Perception and

Consciousness. This arises from the nature of things and is a philosophical necessity. My knowledge of the external world differs intrinsically from my knowledge of the internal world. In the first the object is matter and in the second the object is spirit. In the first my senses are employed; in the second my senses are excluded. In the first the intelligence is involuntary, while in the second the intelligence is compelled. Here are psychical acts opposite in object, opposite in method, opposite in result. The words denoting them should be correspondingly different, and no terms can be more significant and convenient than Perception and Consciousness. Representing the poles of our knowledge, they should never be confounded. Perception should always be applied to the soul as knowing what is without, and Consciousness to the soul as knowing what is within. Otherwise truth is wounded and the confusion inextricable.

Having thus prepared the way, I will define *Consciousness as that Function by which the soul knows itself in its operations as the causative personality expressed by the pronoun I.*

As Consciousness embraces all our faculties, to mark its high estate and distinguish it from all the other faculties I have called it not a Faculty but a Function.

Within me is a current of thoughts, feelings, and volitions. These I can arrest, inspect, analyze. Let me begin! I am looking at a star. Its brilliancy absorbs my soul. Fixed in my attention I perceive only the dazzling object. Of the intellectual processes in the operation I remark nothing. But now I withdraw my attention from the star, and fix it on my soul. In the act of analyzing the operation by which I perceived the star, the operation itself is gliding back into the past. Nor can it be otherwise. At the same moment I cannot notice the object of

my perception, and study the process of my perception. My soul is a unit. It cannot divide itself. It passes with inconceivable swiftness from perception to perceiver, and back from perceiver to perception, but in the operation perception and perceiver are left in the past. Where either is afterwards considered, it must be in Memory.

Similar remarks apply to every Faculty of the Soul. Should I occupy myself with a recollection of Memory, with a picture of the Imagination, with a deduction of the Reason, a volition, a passion, an emotion, with any psychical process whatever, the attempt to analyze consigns to the past the process introspected. Thus what is usually styled Consciousness is in truth Memory. Through Memory I study the psychical process I would explain. The soul analyzes its operations through Memory. We have not yet approached Consciousness. This testifies not to the operation, but to the *causative personality* of the soul in the operation.

All in me is from what is expressed by the pronoun I. That I is the radiating point of each act of my being. All thoughts, feelings, volitions come from the I surely as rays from the sun. If I do not know this I know nothing. Let my limbs move, my hands strike, my eyes see, my ears hear, my lips taste, my nostrils smell, my fingers grasp! How do I express these acts? I move! I strike! I see! I hear! I taste! I smell! I grasp! Nor is it otherwise with the Feelings. Love, hate, joy, grief, appetite, desire are inseparable from a personality. I love! I hate! I rejoice! I hunger! I thirst! I covet! Similarly with the Will. I choose! I determine! I resolve! Turn now to the Intellect! I remember! I imagine! I reason! In every possible act of the body and of the soul we express ourselves in terms of the I as

a personal cause. To this we are compelled by the constitution of our being. It is a universal necessity. The language of mankind bears perpetual testimony to this consciousness of *personal causative agency* in all that each member of the human family thinks, and feels, and wills, and does in every moment of his waking existence.

This is the belief of the race. Men know that in their acts they are themselves. In all the I is the originating and governing force. It intrudes itself into the very discourses of the philosophers while attempting its annihilation. Yet the effort to extinguish his personality began early in the history of man. Carved into the monuments of the Nile, it is older than the pyramids. From Egypt it passed into India, into China, into Greece, into Rome, into the Mediæval Church. And occidental philosophers are reviving the oriental dream! Well have Hume, and Mill, and Hartmann known that on our definitions of Personality and Consciousness must be fought the last grand battle of Philosophy and Religion.

To illustrate and establish my assertion I will proceed to examine some of the statements of these plausible and often fascinating writers.

Mr. Hume defines mind "to be nothing but a heap or collection of different impressions united together by different relations;" and Mr. Mill says, "Mind is a series of feelings with a belief in the permanent possibility of the feelings."

Feelings! Impressions! No thought! No choice! No resolve! Selfhood unrecognized! Personality eliminated! Even our feelings and impressions united by *relations!* We have already shown that our conscious *personality* gives unity to all the operations of the soul, and the movements of the body.

What bears testimony even to the feelings, impressions, and relations? Mr. Hume and Mr. Mill answer —Consciousness. But is this its whole testimony? The witness is in court, and cannot be impeached by those calling, nor dismissed without cross-examination. Nor can Mr. Hume divide Consciousness. He must not take part of its testimony, and refuse the other part. If he accepts a part he must accept the whole. Now, does my Consciousness testify that my soul is but a succession of feelings, ideas, sensations and impressions united by relations? Consciousness also witnesses to the I in all my possible movements. And if I receive the evidence of Consciousness to the operation, I must receive the evidence of Consciousness to the operator, and believe that where there is a thought there is a thinker, and where there is a will there is a willer, and where there is motion there is a mover. I am not, then, an impalpable succession of ideas, impressions, feelings, relations. I am a cause. I am an agent. I am a Person.

And now we come to the application of our principles.

Over the world, in all ages, are discoverable the traces of an original monotheism. Modern research enables us to begin our proof in Egypt. On the scroll of a papyrus found in a tomb is the record of a creed more ancient than either Pantheism, or Polytheism. "Nuk-pu nuk" —I am whom I am—the very words afterwards recorded as spoken to Moses from the flame of the bush.

In the Assyrian Pantheon Asshur was sometimes worshipped as the one Supreme God, with all the attributes of intense personality.

India, in the song of her Dravidians bears testimony to a faith older than the dream of Boodh. Hear the wonderful words:

"God the Omniscient fills all space,
And time; He cannot die nor end. In Him
All things exist. There is no God but He;
He hath no end, nor had beginning. He
Is *one*, inseparate. To Him alone
Should mortals offer praise and prayer."

Before atheistic Confucianism, and polytheistic Tauism was also in China a primitive Monotheism.

Nor does Greece refuse to witness. The words of Sophocles sound like those of a Hebrew Prophet:

"*One*, in very truth; God is *one*
Who made the heavens and the far-stretching sea,
The deep's blue billow, and the might of winds."

The Roman Sibyl also gave her voice to celebrate the unity and the personality of the Deity:

"Know and lay up wisdom in your hearts.
There is *one* God who sends rains, and winds, and earthquakes,
Thunderbolts, famines, plagues and dismal sorrows.
Over Heaven He rules and Earth, and truly is."

But in every land and in every age is developed a tendency among philosophers to deny the divine personality and thus relapse into Pantheism; and among the multitude to deny the divine unity, and thus relapse into Polytheism. Uniformly the thinkers are drawn to one pole, and the thoughtless to the other. Humanity moves round this perpetual circle.

Where the soul is made a mere succession of ideas, nature is made a mere succession of events. This is a universal law. If causation and personality be denied to man, causation and personality will be denied to God. Is the great end in sweeping away second causes to obliterate the First Cause, and thus our moral responsibility? Man, therefore, would develop from nature as a flower whose bloom through decay returns to the

maternal bosom; or he resembles the bubble which floats and glitters and bursts, lost forever in the vastness of the ocean. A necessary emanation, he thus conveniently has no more accountability than the unconscious bubble, or impersonal flower.

In Egypt those opposites, Pantheism and Polytheism, existed in their most intense and exaggerated forms. Two centuries since, in his "Intellectual System of the Universe," Ralph Cudworth, Master of Trinity College, Cambridge, lifted the veil from the philosophic creed of the land of the Pharaohs. In his pages you discover how similar is the Pantheism of all ages. The following testimony preserved by Cudworth expresses the philosophic tendencies of ancient Egypt and of modern Germany:

"For what shall I praise Thee? for those things which Thou hast made? Or for those things Thou hast not made? Thou art whatsoever I am; Thou art whatsoever I do, or say; for Thou art all things, and there is nothing which Thou art not; Thou art that which is made, and Thou art that which is not made—and in this universe there is nothing which He is not."

Now Moses was educated in the palace of Pharaoh, who was at once monarch and hierarch. Priests were teachers of the young Hebrew. He was instructed in all the occult wisdom of Egypt. From his youth he was familiar with the philosophic Pantheism and the popular Polytheism. Opposed to both were the traditions of his race. Of the Unity and the Personality of Jehovah Moses, before the world, was the elected witness. To him more impressive than fire, or cloud, or tempest, or thunder were the first significant words of the Decalogue!

"I am the Lord thy God; thou shalt have no other gods but Me."

Observe the pronouns. They are characteristic of the Bible. I! Me! These are the tokens of Personality. This I is the source of the Moral Law. That monosyllable distinguishes the Creature from the Creator, and affirms the obligation of the creature. In a simple letter is the root of our personal allegiance to the personal sovereign of the universe. Here is the protest against Pantheism, while Polytheism finds its rebuke in the words, "Thou shalt have no other gods but Me."

This suggests the grand peculiarity of the Scriptures. They testify forever against the superstition which adores many gods, and against the philosophy which making all god, makes no god at all. Sublimely do the simple personal pronouns represent the majesty of the universe.

As in a previous lecture we have shown that the biblical declarations of the Divine Unity are supported by Science, we now propose to prove that the biblical declarations of the Divine Personality are supported by Philosophy.

The question is not how the idea of God originated. Whether from man himself, or from external nature, or from Revelation are not our present inquiries. Ours is not now to grope amid the traditions of the past, but to show in the light of Psychology that the scriptural doctrine of the Personality of God is in accordance with philosophic truth.

Thought excites thought. Neither words, nor marble, nor color stimulate the soul. These are powerless except as interpreters of thought. A rough stone awakens slight interest. Carve it into a statue! Instantly it kindles you into an intellectual glow! A mountain-quarry scarce attracts your notice. Build its blocks into a temple! You are thrilled with the sublimest emotions. Similarly you are affected when the shapeless iron is con-

verted into the productive machine, or the solitary wilderness into the populous city. In the creations of his skill, the thought of the maker awakens your own thought, and in proportion to the power of the originating thought is the power of the excited thought.

Turn now from Art to Nature! How does she affect us? As nothing else she quickens and expands the intellect. Tame and poor the impressions of the works of man compared with the impressions of the universe of the Creator. Wide over its boundless extent philosophers question it, and analyze it, and classify it, and tell you that what they know is as a cipher to infinity compared with what they can never know. Does thought alone stimulate thought? Then must the living thoughts in nature lure on to eternal discoveries.

But with thought is also force; and always the thought directs the force. Through force the thought finds expression. The thought and the force are inseparable, and both partake the unity, and the infinity of nature. Travel to her farthest realms; search all her atoms; explore all her worlds—Thought and Force are everywhere. They rule the universe. It has its key in Power, and Intelligence.

What is their source? In the molecules of matter? These move, indeed, through electricity, through magnetism, through gravity, through chemical attraction, through vegetable force, and mere blind animal energy. But plainly they obey a Power and Intelligence they never originate. In itself matter is inert. And if Power and Intelligence have not their source in atoms, they cannot have their source in masses, which are simply aggregated atoms. To what then must I refer the Power and the Intelligence working together through the universe? I wish to find their author, and I hear a voice

from all the elements of material nature exclaiming, "not unto us, not unto us, not unto us, be this glory."

Now I look into myself. My limbs and my organs obey my soul. I can direct electricity, overcome gravity, control magnetism, command chemical affinity, nullify vegetable and animal action, master molecules and masses. I am a source of thought and force. My intellect originates intelligence, and my will originates power. I can lift matter, hurl matter, weigh matter, divide matter, and through my body and my soul impress on matter my own power and intelligence. Here is a phenomenon to be considered. I am a cause. I am an agent. I am a person. And only in a person do I perceive this ability to originate power and intelligence. By a resistless analogy, reasoning from myself, I ascribe to a Person the Power and the Intelligence of the universe; and since the Power and Intelligence of the universe are infinite, the Person in whom they inhere must be infinite, and this leads me directly to the doctrine of my Bible.

And surely I may innocently ask, if within the circle of my limited capacities to think and feel and will—if with my infantine ability to impress myself on my diminutive machine—if I, a point in this amplitude of the creation, yet know that in all my thoughts, purposes, resolves, affections, passions, achievements, I am ever a conscious Personality—to Him who must possess in the infinitude of their perfection the attributes I exert so feebly—to Him who displays every moment the tokens of love and wisdom through the vastness of His universe—to Him who must have omnipresence, omnipotence and omniscience to originate and sustain a plan so varied and so stupendous—to Him shall I so small a thing deny the conscious Personality which I feel characterizes my own soul and lives in all my acts? Rather I

believe Philosophy will adopt the language of Scripture and exclaim : " *Thou*, Lord, in the beginning hast laid the foundations of the earth, and the heavens are the works of *Thy* hands. They shall perish, but *Thou* remainest ; and they all shall wax old as doth a garment, and as a vesture *Thou* shalt fold them up, and they shall be changed; but *Thou* art the same, and *Thy* years shall not fail."

But the force of our argument is not expended. Indeed, we have not yet presented our crucial and crowning proof.

Hartmann, we have seen, admits the whole premise of Paley, but denies his conclusion. He concedes in nature a design but not a designer, and would have a thought without a thinker, a will without a willer, an operation without an operator. His Primal Substance, like that of Spinoza, is the ancient Egyptian and Boodhistic, and modern materialistic, unconsciousness and impersonality which, under whatever name, distinguish Pantheism. Into the Primal Substance he admits both Intellect and Will. But why does he concede Intellect and Will? Because he must account for design by Intellect and for Power by Will. But are thought and motion all that he is required to explain? All, if, as Hume and Mill hold, the soul is only a series of ideas, feelings and impressions. We have found the soul more. It has been shown that the thoughts, the affections, the volitions, the actions must be referred to the Causative Personality expressed in each individual by the pronoun I. Hartmann must account, not only for the thought and the force, but for the consciousness and the personality. Am I an agent? Am I a cause? Am I a conscious person? How then could an unconscious cause produce in me consciousness as an effect? How could the impersonal

evolve from me the personal? Impossible! Admit in me a causative and conscious Personality and you must admit in the Deity a causative and conscious Personality, infinite in correspondence with the infinitude proved by the vastness of the universe. Here, again, we are brought by Philosophy to the God of the Bible forever interpreted to man by the personal pronouns:

"I am the Lord that maketh all things. I have made the earth and created man upon it. I, even my hands have stretched out the heavens, and all the hosts of them have I commanded."

But the argument is crowned and consummated when we pass from abstract reasoning to concrete illustration.

Behold a planetarium! Worlds are represented by wooden balls. The sun is a globe of brass. Motion proceeds from the hand. Not a ray of light beams, not a leaf unfolds, not a fly is warmed into life. Repair and lubrication are in daily demand.

Expand the low room into the dome of Heaven! Push out the walls into the infinitudes of space! Swell the brazen ball into a sphere a million of miles in diameter, throwing out from its fountains of glory rays through the midnight of our system, penetrating with grateful warmth our distant earth, the gracious parent of grasses, flowers, fruits and harvests, causing sea and land to teem with animated existence, bringing into view valley and mountain and ocean, the pleasing landscape and the wide sky, making the agreeable change of day and night with the gold and crimson of the evening and the morning and the vicissitudes of the seasons, sending out the influences of gravitation and compelling immeasurable and innumerable worlds with a motion so noiseless mortal ear never caught the sound, and a precision so exact as to be expressed in the formulas of

mathematics—above all, vivifying man the visible lord of the creation!

Can this variety and magnificence of power and wisdom be ascribed to a being, such as Hartmann supposes, who has intellect and will to produce results so stupendous and yet is without personality and unconscious of his own existence and attributes? Rather, in accordance with my common sense and my Bible, let me believe that God, a Person, said, "Let there be lights in the firmament of heaven, and let them be for signs and for seasons, and for days and for years. And God made two great lights, the greater light to rule the day and the lesser light to rule the night. He made the stars also—the heavens declare the glory of God, and the firmament showeth forth His handy-work."

More striking yet an illustration drawn from ourselves!

Compare the Vatican Apollo with a human body! The marble form is indeed an ideal of manly majesty! Almost we imagine divinity on the face and brow. But alone this god cannot stand. He is confined to a fixed spot. On his countenance is one changeless expression. He is but cold, soulless, motionless stone.

How different a human body! It grows. From an invisible germ it takes shape and proportion, and expands into what a glory of strength and majesty! It moves. So perfectly is the law of gravitation controlling the heavens seen in its construction that it proceeds over earth with what matchless ease, grace and rapidity, uniting extremes almost inconceivable—firmness and flexibility, strength and swiftness, beauty and robustness, the stability of the pillar with the progression of the wheel! It sees. The universe is a panorama of form and color to paint on the eye its exquisite images. It speaks. Lip and tongue pour forth their sounds to

kindle passion, convince the intellect and persuade the will, while face and form express themselves with silent but resistless power as man stamps himself on man. It propagates. From it living billions have peopled our world. It is inhabited. We pass from the outer temple and find within the glory. Here is a spirit shrinking with sensibility, kindling with passion, teeming with thought, invincible with resolve—subduing the earth and measuring the heavens—grasping after infinity and aspiring to eternity.

Now what do our Hartmanns teach? That while the maker of the Vatican Apollo is a conscious personal agent, that He who called into existence this body of man; that He who is the author of its hidden susceptibilities, its wonderful combinations, its exact mechanisms, its secret chemistries; that He who contrived its varied and exquisite relations to air, earth, water, light, heat, electricity and so many vegetable and animal organisms, and even to suns and systems; that He, above all, who is the creator of this marvellous conscious and personal soul, is Himself both unconscious and impersonal.

Again, in accordance with my common sense, I prefer to believe my Bible where it affirms that God said, "Let us make man in our image, and let them have dominion over the fish of the sea and over the fowl of the air, and over the cattle and over all the earth. And God created man in His own image, in the image of God created He him." "I will praise Thee, for I am fearfully and wonderfully made: marvellous are Thy works, and that my soul knoweth right well. How precious are Thy thoughts to me, O God! How great is the sum of them! When I awake I am still with Thee!"

LECTURE III.

MOSAIC COSMICAL RECORD.

WE have presented from nature arguments for the unity, wisdom, and personality of the Deity. Striking agreements have been shown between the conclusions of science and the declarations of Scripture. But we are met with the objection that the record of the creative work by Moses in Genesis is in conflict with modern discovery. The time has come to examine the subject.

But to understand a writing we should study its author and its object. Moses, who composed or compiled the first five books of the Bible called the Pentateuch, was a descendant of Abraham, Isaac, and Jacob, and therefore by blood an Israelite. History says that he was born in the Egyptian city, Heliopolis. He saw the light when the pyramids for many centuries had been looking loftily down on a land covered with obelisks, sphinxes, tombs, temples, and other noble works of art. Luxor and Karnak were standing unrivalled in their columned majesty. In sculpture, Egypt was grander than Greece, and in astronomy next to Chaldea. Now it happened that while Moses was yet an infant he was transplanted from the home of his parents, who were slaves, into the palace of the king, and instructed in every branch of knowledge. During forty years he had royal and priestly privileges of learning which were superior to those in every other country of the globe. As we gather from history, and

also from his works, his vast natural abilities were correspondingly improved.

But he had, moreover, those advantages which seclusion and meditation give in ripening and mellowing wisdom. When in the full maturity of his powers he was suddenly translated from the court of a monarch and the society of the learned, into the wilderness of Arabia, where, amid rugged mountain scenery and a primitive people, he had leisure to digest and arrange his knowledge, and prepare himself for his future mission.

During a third space of forty years he was ruler, prophet and law-giver in Israel. On him was the responsibility of saving and guiding and training a nation. After having been its deliverer, he communicated its code, composed its songs, wrote its history, combining in himself such abilities and preparations as have never been surpassed.

Now let us see what was to be accomplished by him in the sacred canon. His gifts and education were for a purpose.

The Scriptures consist of sixty-six books, and were composed at different times during a period of more than fifteen hundred years. They were intended not only for the instruction of the Jews, but to illuminate all nations, claiming to be a revelation from God of a religion which is to supersede all other systems, and establish itself supreme in all the regions of our world. Thus in every age and country they challenge the most intense and terrible opposition. You may imagine the antagonisms to a religion aspiring to be universal.

But the Scriptures are not only exposed to opposition in all lands, and in all times, but at all points. They claim to be pure truth dictated by the Almighty. Proved error is fatal to their inspiration and authority. The

Bible resembles a man vulnerable in every part, and hence liable to death wherever wounded. You will not wonder that a writer who was to begin such a work was nobly endowed, and carefully educated.

On reflection you will find that even the first chapter of such a work was no slight undertaking. What shall we say to the description of the creation of a universe; of its original elements with their potencies and possibilities forever; of our earth with its atmosphere and continents, its seas, and lakes, and rivers, and oceans, and islands, and mountains; of its varied vegetable and animal life, including man, of all the visible monarch; and then, also, of those innumerable worlds which crowd the solitudes of immensity? For a mortal no task could be more stupendous. And all to be comprised in a few lines to circulate in every language, among every nation, and through every age, challenging the universal opposition of superstition and science and philosophy by a claim to infallible truth and divine authority!

That I may show you more fully and clearly the difficulty and the magnitude of the record of the creative work, I will endeavor in a single proposition to announce its indispensable requisites.

It must contain nothing that will needlessly contradict the prejudices of its own age, and nothing that will ever contradict the discoveries of any subsequent age.

Permit me to give an illustration of this proposition.

Moses unquestioningly believed the earth to be a flat surface, and a centre about which the stars, the planets, and the sun revolved. For this had he not the testimony of his sight? And did he not see stretching around him in every direction a seemingly curveless terrestrial plain? Did he not behold the celestial luminaries performing their daily and nightly circuits about our world? To all

this he could say, "My eyes are witnesses." Surely it is not strange that, generation after generation, men should believe what they think they perceive. We have no reason to suppose that on these questions Moses had any other guides than his eyes, and he was constrained to accept their testimony. Is it not then strange, believing the earth to be flat, and the sun, moon, and stars to revolve about it, that, in the whole extent of his writings, he should in no single word commit himself to a false theory universally received until a recent period? I think that you will find it interesting to pursue further the suggestion.

To show more fully the nature of the difficulty encountered by Moses, and his marvellous preservation from error, I will make two suppositions, first premising what is perhaps needless, that the Ptolemaic system is that which made the earth the centre round which the sun and stars revolved, and that the Copernican system is that which makes the sun the centre round which the earth and the other planets revolve.

I. Then suppose that in the first chapter of Genesis Moses had enunciated, not the Ptolemaic but the Copernican system which astronomers now know to be true.

What would have been the consequence? He would have anticipated the world by three thousand years. Men would have been confounded, repelled and disgusted when required to believe in apparent contradiction to their senses. They would have exclaimed:

"You declare what is daily proved false by our eyes. We see that the earth is not a sphere. We see it to be motionless. We see the heavens rolling about it. Each star by night and the sun by day are witnesses against your revelation." Ignorance would thus have urged objections for which Moses himself could have had no answer. I

think that I am prepared to show you how powerful the useless prejudice he would have excited into the fury of a tempest.

Hear how the learned Lactantius, one of the early fathers of the Church, raged against what is now proved to be the true theory of our solar system !

" Is there any one so senseless as to believe that there are men whose footsteps are higher than their heads? that the crops and trees grow downward? that the rains and snow fall upward to the earth? If you inquire of those who defend these marvellous fictions why all things do not fall into the lower part of the heaven, they reply that such is the nature of things, that heavy bodies are borne to the middle like spokes in a wheel, while light bodies, such as clouds and smoke and fire, tend from the centre towards the heavens on all sides. Now I am at a loss what to say to those who, when they have erred, steadily persevere in their folly, and defend one vain thing by another."

Cosmos of Prague, a Bohemian ecclesiastic, described the earth as a parallelogram, flat and surrounded by four seas at whose outer edge rose gigantic enclosing walls, supporting the vault of the heavens. The structure, he said, had two compartments, in one of which men and stars move, while in the other dwell the angels who push and pull the sun and planets to and fro.

Even as late as the tenth century around this stupendous system of error were ranged all the batteries of the Church. It was at the peril of life to assault the falsehood. Some who rejected it were denounced, silenced and suppressed. One bold skeptic was taught better by being burned. The discoveries of Copernicus, the circumnavigation of the globe by Magellan, the observations of Galileo, the calculations of Newton finally demonstrated the

rotundity and revolution of the earth, and the whole world was persuaded of a truth whose belief had made martyrs.

Now, if such bitter opposition existed even as late as the sixteenth century; if the purest and noblest men were so adverse to what seemed to contradict their senses; if even in times of comparative scientific enlightenment flames were the arguments against the facts and laws of nature, how strange, how revolting, how impossible would the Copernican system have appeared to Chaldean and Egyptian astronomers in the times of Moses? How much more hateful to the superstitious multitude, for whom, as well as for philosophers, the Bible was intended as a guide? The reserve of the sacred writers is beautiful, delicate and venerable. There was a divine wisdom in not revealing and recording the true system of the universe. It is often plausibly asked, "If Moses was inspired by the Author of the creation to describe his work, why did not the elected prophet and historian tell the whole truth?" The answer is obvious and complete. It was better for men to learn the laws of geology and astronomy by the slow, laborious and often painful processes of induction as promotive of their enterprise and development, and because the Bible, being intended as a Book of Salvation, a teacher of duty, a support in trial and a guide to Heaven, it was wiser not to anticipate the discoveries of science and to puzzle and bewilder the ignorant by communications they could not understand, and unnecessary to the grand purposes of a revelation.

But we will now reverse the case and suppose,

II. That the first chapter of Genesis had revealed, not the Copernican, but the Ptolemaic system.

For thirty centuries the world would have rested in the error. Scarcely any man would have doubted. Occa-

sionally would have come suggestions that the sun and not the earth was the centre of our system. Pythagoras before our era, Capella in the fifth century, and in the fifteenth, De Cusa, had glimpses of the truth, which were indeed prophecies of the coming splendor. At Thorn, in Prussia, in 1473, Copernicus was born. He received his doctor's degree at Cracow, studied astronomy at Bologna, taught at Rome, and became a canon at Frauenburg. The thought grew in his soul that the sun and the planets do not revolve about the earth, but that the earth and the planets revolve about the sun. He imperilled his life by the publication of his opinions. His work on the "Revolution of the Heavenly Bodies," reaches him on his deathbed Soon his eyes close on it forever. He is in his grave beyond the reach of his enemies. But his doctrine was not buried. It survives in his book and all the ecclesiastical batteries thunder against the truth of the eternal God. Arguments are drawn from Aristotle, from Aquinas, from Scripture to prove that the earth is the centre of the system. Protestant and Catholic unite against the doctrine as subversive of the faith. Hear Luther, the author of the Reformation, the enemy of popes, the hero and the herald of intellectual emancipation! He says:

"People gave ear to an upstart astrologer, who strove to show that the earth revolves, not the heavens or the firmament, the sun or the moon."

But what were the views of the mild and conservative Melancthon, the theologian of the Reformation, who so often allayed the storms and harmonized the elements? He is more violent than the impetuous Luther himself. Mark his contemptuous words!

"The eyes are witnesses that the heavens revolve in the space of twenty-four hours. But certain men, either

from love of novelty or to make a display, have concluded that the earth moves, and they maintain that neither the eighth sphere nor the sun revolves. It is a want of honesty and decency to assert such notions publicly, and the example is pernicious."

Bruno, another advocate of the Copernican system, was exposed to the storm from which the grave protected its great author. The disciple was pursued from country to country; was arrested, imprisoned, burned. His ashes were scattered to the winds of heaven to testify the destructive hatred of its enemies to that grand doctrine which is at the centre of all astronomical science.

Not long after Galileo invented his telescope. The foes of Copernicus had tauntingly said to the great Florentine, "If your doctrine were true, Venus should show phases like the moon," and these opposers were right. It was a crucial objection for which Galileo had no answer. Admitting the force of the argument, in the simplicity of his soul he replied, "You are right; I know not what to answer; God is good, and will in time find an answer to this objection."

How touching such candor! How beautiful such faith! How magnificent the pious astronomer's reward! See Galileo with his telescope! He points it to the heavens! It is on Venus! Mark the amazement and the triumph on the face of the observer! God's time has indeed come as Galileo had predicted, and now he beholds the proof of his doctrine. The veil of ages is lifted. What a spectacle of beauty! There shines Venus disclosed first to mortal vision, divested of her starlike splendors, and showing her golden crescent on the deep blue of heaven! Sight confirms reason. The telescope of Galileo has verified the argument of Copernicus, and proved by the eye the great central truth of our system and our universe.

But the battle is not over. Rather, it only began with this vision of glory. Ecclesiastical thunders burst over the astronomer. He is accused as a heretic. He is pronounced in league with Satan. He is guilty of infernal error. In Italy, in Germany, in Holland, in France, the great universities condemn the doctrine of Copernicus, and the discovery of Galileo. Science and religion unite against the everlasting truth of the creation. Still Galileo turns his telescopic eye to the heavens. Fresh wonders reveal themselves through sense to his intellect. He points his instrument to the moon and sees on her bright face her valleys and her mountains He discovers those mysterious spots on the sun. The tempests on earth burst into fresh fury with every revelation of truth from the heavens. Hell itself seems striving to quench the celestial light. At last the Copernican doctrine is formally condemned in the following memorable words:

"The first proposition that the sun is the centre and does not revolve about the earth is foolish, absurd, false in theology, and heretical, because expressly contrary to the Scripture; and that the second proposition that the earth is not the centre, but revolves about the sun, is absurd, false in philosophy, and from a theological point of view at least, opposed to the true faith."

Galileo is also commanded "to abstain from sustaining, teaching, or defending that opinion in any manner whatsoever, orally or by writing."

Nor have we yet reached the saddest act of the tragic history. Unequal to martyrdom, the illustrious astronomer escapes by abjuration the doom of the dungeon and the fire. No humiliation was ever more touching. Hear how fear by falsehood would escape torture: "I, Galileo, being in my seventieth year, being a prisoner, and on my

knees; having before my eyes the Holy Gospels, which I touch with my hands, abjure, curse, and detest the error and the heresy of the movement of the earth."

Surely such a degradation of genius will appease the tyrannic fury of human ignorance. No! When brought out from his prison Galileo was deprived of his position, separated from his family, exiled from his friends, until blind, and old, and wasted, and miserable, he died overcome by disease and sorrow. He was buried, not among his relatives, nor with funeral ceremonies suitable to his genius and discoveries, but borne to a solitary grave, and left for a century without a monument or an epitaph.

But truth prevailed against envy, ignorance, and rage. Reason by the telescope compelled the eye to reverse its testimony and dispelled the shadows of centuries. The discoveries of Kepler, the calculations of Newton, the demonstrations of La Place and La Grange have been confirmed by daily observations, and innumerable methods, until the Copernican system is accepted with all the assurance of a mathematical axiom. A schoolboy would scorn to doubt, and it is believed by the very populace in civilized countries.

From these fierce conflicts you perceive how deeply the Ptolemaic system was rooted in the belief of mankind, and how hard it was to dislodge from the soul what seemed proven by the eye. We cannot doubt that Moses thought that the sun and stars revolved about the earth as appearances testified. Neither in history nor Scripture is there the slightest proof to the contrary. When describing the creation of our world and of the heavenly bodies, how does it happen that in no instance Moses made his own opinions a part of the record? How could it be possible that he would not write what he believed? Under ordinary circumstances what would men publish

but their own convictions? Does this absence of the private erroneous views of Moses not raise a most powerful argument in favor of the inspiration of the writer? Surely only the Eternal Spirit of Truth could have prevented the opinions of the historian from being intruded into his record, and when there was every occasion and every temptation to their introduction. To me this seems an incontrovertible proof of inspiration.

But let us return to our supposition. Had the Ptolemaic system been wrought into our Bibles, for ages its errors would have been undetected, and have remained part of the popular belief. At last, however, the veil would have been lifted from the antiquated lie, and the Scriptural fabric have been shaken to its foundations, and exposed to the scorn and triumph of its enemies. Copernicus was a Christian. Kepler was a Christian. Galileo was a Christian. Newton was a Christian. How would the faith of those good and grand men have been shocked and shattered had the error of Ptolemy been made part of the Mosaic Record! When Copernicus became persuaded of the truth, when Kepler discovered its proof, when Galileo confirmed it by his telescope, when Newton established it by his calculations, how fearful for these pious astronomers had they demonstrated that the Book of Nature was opposed to the Book of Revelation!

It is related that when the Brahmins of India master sufficient mathematics and astronomy to show the falsity and absurdity of their monstrous legends of the creation, they turn against them with fierce scorn and indignant hatred. And surely the great modern discoverers in science would have experienced a similar revulsion towards the Scriptures had they, in accommodation to the popular superstitions, taught errors in regard to the constitution of the universe.

You will now, I think, agree with me that the Mosaic history of the creation evinced a superhuman wisdom in not needlessly contradicting the prejudices of the world for three thousand years by prematurely announcing the Copernican system; and also that you must ascribe to the inspiration of the Almighty that the private belief of the narrator in the system afterwards styled Ptolemaic was in no instance brought into his record to be disproved and condemned by the discoveries of our modern astronomers which they have compelled all men to receive.

Certainly it is astonishing that a narrative should be so constructed that, without the slightest contortion, it should be equally suitable to a time of ignorance and a time of knowledge; should keep its place during thousands of years of astronomical error, and defy the assaults of its enemies during hundreds of years of astronomical truth; and should in an age of darkness on every subject of science lay the foundations of a universal religion which endures the scrutiny of an age of unexampled light. With what veneration we should regard such a record! It claims to bring us within the vestibule of the temple of the universe. No writing ever deserved more careful and profound study.

Nor will our regard for the Mosaic narrative be diminished when we compare it with the Chaldean account of the creation procured and deciphered by the learned and enthusiastic labors of the late Mr. George Smith. Amid piles of broken cuneiform tablets and cylinders in the British Museum that gentleman noticed some characters which seemed to describe the Deluge, and he visited the Orient in search of the missing fragments. Amid the ruins of Koyunjik his energy was rewarded. He found the wanted tablets. But while searching for

the cuneiform records of the Deluge he discovered also those of the Creation. Cylinders of clay exposed for ages to the elements, and scattered by Arabs in their wild search for treasures, have been brought together after centuries of separation, and enable us to contrast the puerile traditions of Chaldea, with the sublime Hebrew Scriptures.

In opposition to the unity of the creation as proved by Science, we notice especially how polytheistic are the accounts preserved in the recovered fragments. Chaos is a goddess who produces even the inferior deities. We have the names of the chief divinities of the Assyrian Pantheon. In addition to Tamiat, the universal mother, are the god Lahmu, the god Sar, the god Kisar, the god Anu, the god Assur, the god Bel, the god Hea, the god Ninsiku, the god Niku. Uri the moon is a god, and Shamas the sun is a god.

Imagine Science gravely attempting to reconcile such childish inventions with her great discoveries! Accepting this record our modern astronomer when turning his telescope towards the sun and moon would be observing a pair of gods, and the navigator would be plowing the bosom of his divine mother Tamiat.

How puerile too the thought and the style! A child now would scorn such a record. You could scarce use it as a nursery-tale. What addition does it make to our knowledge? Can it stimulate intellect? Evidently it is a whimsical tradition of an ancient but infantine idolatry. Rather, it is a polytheistic corruption of the Biblical original, which shines with a new beauty and splendor in contrast with this dimmed and defaced copy. In the comparison we realize how simple, how sublime, how majestic is the Mosaic narration! How it intertwines itself with history, and art, and literature! By its bold

claim to inspiration it challenges Science, and excites the world to its investigation. In its exposition it accumulates around itself the treasures of the learning of all the ages of the earth whose creation it so grandly and worthily describes. Surely the history of Genesis is a suitable introduction for a Religion claiming to be founded on the cross of a Divine Saviour, to be thus touched with the glory of Godhead, to be a preparative for the solemnities of Judgment, and the rewards of the Life Everlasting!

LECTURE IV.

INCIDENTAL PROOFS OF SCRIPTURE.

MODERN Enterprise has explored Assyria, Egypt, Arabia, and also Palestine and the contiguous regions with an unexampled sagacity and success. The keys to the cuneiform and hieroglyphical writings have opened to us a knowledge of the very nations most constantly connected with the Jews, and which, therefore, most frequently appear in the Scriptures. Keener tests than those in our possession could not be applied to any book. At every point the Bible is exposed to searching criticisms. I will adduce a few facts to prove how wonderfully modern research confirms the Scriptural Record.

Although the precise locality may never be ascertained, it is yet certain that the Bible places Paradise near the sources of the Euphrates. And from the mountains in that region it is now agreed that the populations of the earth have dispersed. Thence Celt and Goth and Scandinavian and Slav migrated to Europe, and thence came also the inhabitants of China, Japan and Hindoostan. The analysis and comparison of languages show near, subtle and numerous relationships between the Greek, the Latin and Teutonic tongues and the Sanscrit of ancient India. Scripture and Science unite in testifying that from the lofty table-lands of Asia the world was peopled, and that on the same maternal summits was spoken the original language of our race.

Over the earth we have previously proved a primitive

monotheism, which finally always experienced polytheistic additions. It is safe, therefore, to conclude that the Mosaic narrative revealing God as one is the original from which other traditions are the corrupted copies. This is in accordance with the universal analogy. Hence we may affirm that the wonderful cuneiform accounts of the creation, the fall, and the deluge, discovered by Mr. George Smith at Koyunjik, are polytheistic perversions from Genesis, whose great antiquity is therefore most signally confirmed.

The early post-diluvians are represented as saying, "Let us make brick and burn them thoroughly. They had brick for stone and slime for mortar." How precisely this corresponds with the regions where the ruins of Babylon have been discovered! Out of brick were built the vast Assyrian walls, temples and palaces. Piles of ruins attest the accuracy of the Mosaic description. Indeed the mound of Birs Nimrud furnishes proof that the "Temple of the Seven Lights of the Earth" was built on the remains of the tower of Babel itself. This incidental confirmation of the Bible is most striking. Let me give the inscription: "Nebuchadnezzar, King of Babylon, Shepherd of the peoples; the repairer of the pyramid of the tower! Merodach, the great master, created me. Nebo, the guardian over the regions of the heavens and the earth, charged my hands with the sceptre of Justice. The Pyramid is the temple of Heaven and Earth—the seat of Merodach, the chief of the gods. The place of the oracles of the spot of his rest I have adorned in the form of a cupola with shining gold. We say for the other, a former king built it, but he did not complete its head. Since a remote time people have abandoned it without order expressing their words—I did not change it, nor did I take away the foundation

stone. I set my hand to finish and exalt its head. I made it as it had been in ancient days. I exalted its summit."

Abraham led the wandering life of a Bedouin chief. He lived in tents, and owned flocks in the midst of a primitive patriarchal simplicity. But he also differed widely from the ordinary barbaric leader of wild hordes. He showed a culture, a courtesy, a dignity, and a largeness of mind which indicate education. Only a superior and disciplined intellect could have left on all ages such an impression of moral majesty. But whence the cultivation of this tent-dwelling chieftain? Recent explorations enable us to answer the question. Ur, the native city of Abraham, was in his time the splendid metropolis of Chaldea. Stamped bricks reveal the names of many early kings. Urukh was a conqueror and builder second only to Nebuchadnezzar. He erected in his capital three sacred structures, and a temple to the moon from whose lofty towers astronomers observed the stars. Abraham was then born and educated amid the highest culture of his times. Around him too were those costly and imposing monuments of idolatry which showed its supremacy in his native land, and might well impel the friend of Jehovah to flee from its contaminations precisely as described in the Scriptures.

Permit me here to quote a remarkable testimony from "Smith's Assyrian Discoveries": "Among the new texts discovered during my expeditions to the valley of the Euphrates are several inscriptions of great importance belonging to the early kings of Babylonia. One of these is a new text of Assurbanipal relating to the restoration of the images of the goddess Nana. In the Book of Genesis it is stated that in the time of Abraham Babylonia was under the dominion of the Kingdom of

Elam, and the monarch of the country bore the name of Cherdorlaomer, or Kurdurlagamar. In the inscriptions of Assurbanipal, who reigned B.C. 668 to 626, we are told that when the Assyrian Monarch took the city of Shushan, the capital of Elam, B.C. 645, he brought away from the city an image of the goddess Nana, which had been carried off from the city of Erech by Kurdur-Nahundi, the Elamite monarch at the time of the Elamite conquest of Babylonia, 1635 years before, thus confirming the statement of Genesis that there was an early conquest of Babylonia by the Elamites."

In Kings and Chronicles we are informed that Tiglath Pileser, king of Assyria, seized many cities and districts of Israel, and even carried captive whole tribes. Rezin, king of Damascus, and Pekah, king of Israel, had allied themselves against Ahaz, king of Judah, who invoked against them the aid of Tiglath Pileser. An historical tablet discovered at Nimroud most minutely agrees with the Biblical narratives. Hear what the Assyrian monarch says to perpetuate the memory of his conquests and increase his glory:

"Of Rezin, king of Syria, eighteen talents of gold, three hundred talents of silver, two hundred talents of copper I appointed. Damascus his city I besieged; like a caged bird I enclosed him. Pekah their king, and Hoshea, to the kingdom over them I appointed; the tribute of them I received."

Sargon is mentioned but once in the Scriptures. His name occurs incidentally in the parenthesis of the first verse in the twentieth chapter of Isaiah. Nor was anything more known of him for ages. He passed out of history. His existence began to be questioned, and therefore the correctness of the Scriptures. Now let us see that in the casual mention of a

single royal name their accuracy has been proven. M. Botta, in his oriental researches, preceded the more brilliant and successful labors of Layard. He, indeed, more properly began those splendid discoveries which shed so much light on the ancient world. Now most wonderful fact! When, in 1842, M. Botta exposed the palace at Khorsabad, the first monuments found were of this vanished and dubious Sargon. He was one of the most extensive builders and magnificent conquerors of the Assyrian dynasties. Although small, his palace was scarcely exceeded in ornamentation by any royal edifice. It was beautified by enamelled bricks, approached through a splendid *propylæa* by a noble flight of steps, and had many peculiar attractions. But let Sargon proclaim his own existence and achievements in the usual style of royal Assyrian magniloquence:

"At the foot of the Musiri hills to replace Nineveh I raised after the divine will and wishes of my heart Hisr-Sargina, the splendid marvels and superb streets of which were blessed by great gods and goddesses. My palace contains gold and silver and vessels of both these metals; iron, the production of many mines, stuffs with dyed saffron, blue and purple robes, amber, skins of sea-calves, pearl, sandal-wood and ebony, Egyptian horses, mules and camels, booty of every kind."

But this is not all the evidence furnished by Sargon to the historical accuracy of the Bible. The whole verse in Isaiah is, "In the year that Tartan came into Ashdod (where Sargon the king of Assyria sent him) and fought against Ashdod, and took it."

Thirty years after the explorations of M. Botta, an octagonal cylinder, discovered by Mr. George Smith, was found to contain a record of this very conquest of Sargon mentioned by Isaiah.

The inscription of this king says, "In my ninth expedition to the land beside the great sea, to Philistia and *Ashdod* I went. Azuri king of Ashdod not to bring tribute his heart hardened, and to the kings around him, enemies of Assyria, he sent to do evil. Over the people round about him his dominion I broke, and carried off Ahimiti, son of his brother, before his face. The cities of *Ashdod* and Gimzo of the Ashdodites I besieged and captured."

Read in Isaiah the haughty address of Sennacherib, king of Assyria, to Hezekiah, king of Judea! The language expresses the pride, the disdain, the grandeur of a conqueror wearing the crown of the mightiest of monarchies. Turn now to the cuneiform histories of the triumphs and magnificence of the kingly Assyrian! How precisely the descriptions of the Bible are reflected in the words of the Smith, Taylor and Bellino cylinders! These correspondences, however, are of slight significance compared with another most remarkable fact.

The Scriptures relate that Sennacherib "came up against all the fenced cities of Judah and took them." He then sent a haughty message to Hezekiah demanding his submission, denouncing vengeance, and insulting Jehovah. Hezekiah humbled himself, prayed in the temple to the Lord God of Israel, and through the prophet Isaiah received this answer, "Therefore thus saith the Lord concerning the king of Assyria. He shall not come into this city, nor shoot an arrow there, nor come before with shield, nor cast a bank against it. By the way that he came, the same shall he return, and shall not come into this city, saith the Lord. And it came to pass that night that the angel of the Lord went out and smote in the camp of the king of the Assyrians an hundred and five thousand. So Sennacherib, king of Assyria, departed, and went and returned and dwelt in Nineveh."

In the inscriptions of the cylinders we find that Sennacherib made an expedition against Hezekiah. Exactly corresponding to the Scriptural record, the Assyrian king boasts, "Forty-six of his strong cities, fortresses, and small cities which were round them, which were without number, with the marching of a host, and surrounding of a multitude, attack of ranks, force of battering-rams, mining, and missiles, I captured."

Had he taken Jerusalem, and seized Hezekiah, after the style of an oriental despot, we know how he would have described his entrance into the Jewish capital, and enumerated the spoils of his victory and gloried in the fetters of his kingly prisoner. He says that he made Hezekiah like "a caged bird in Jerusalem his royal city." He says that he "raised towers," around the Hebrew metropolis. He says that he "shut the exit of the great gate." He says that he "conquered" Hezekiah. He says that he detached Judah to the kings of Ashdod, Ekron and Gaza. He says that he overwhelmed the Jewish monarch with "the fear of the might of his dominion." Isaiah asserted that he should not enter Jerusalem, and Sennacherib asserts everything but that he did enter Jerusalem.

Before the explorations of Botta, Layard and Smith the method had been discovered of reconciling the predictions of Jeremiah and Ezekiel in regard to Zedekiah. The former prophet had declared that Zedekiah, made captive, should go to Babylon, while the latter foretold that Zedekiah should not see Babylon. Although seemingly irreconcilable, the prophecies were harmonized by the facts. After having been made prisoner at Riblah, the eyes of Zedekiah were put out. He was then taken to Babylon where he died, but which he never saw owing to his blindness. But equally striking is another fact never

explained until the cuneiform tablets and cylinders dispelled the mystery. It is recorded in the Chronicles, "Wherefore the Lord brought upon them the captains of the host of the king of Assyria which took Manasseh among the thorns and bound him with fetters and carried him to Babylon." Now the question was asked why should an Assyrian monarch carry his royal captive to Babylon, supposed to be a rival seat of empire, instead of Nineveh his own capital? The answer is furnished by the inscriptions. Esarhaddon held Babylon tributary, and was the only Assyrian king who had his throne in that city. This is proved by the bricks inscribed with his name discovered in his palace. Living at Babylon he carried home his royal prisoner.

In Daniel Belshazzar appears as the last king of Babylon. He is described as slain in his banquet-hall when the Medes and Persians took the city. But in no ancient writer was there mention of such a king as Belshazzar. Here was a seeming discrepancy between sacred and profane history. Various theories were suggested to relieve the difficulty.

In the year 1854 the explanation was discovered. Sir Henry Rawlinson, in a Temple of the Moon, found an inscription which informs us that Nabonadius, the usurper who succeeded Nebuchadnezzar, married the daughter of that monarch, and associated with him his son Belshazzar on the throne of Babylon. Nabonadius escaped before the fall of the city. Belshazzar remained and was killed as described by Daniel. This also explains why Belshazzar was styled the son of Nebuchadnezzar. He was indeed his grandson. But in oriental usage the grandson is frequently styled son. Another thing is made plain. Belshazzar promised Daniel, if he interpreted the vision, that he should be the *third* ruler in his kingdom. Nabonadius,

the father was first, Belshazzar the son was second, and Daniel, therefore, could be only third. How wonderfully in these minute circumstances has modern research confirmed the historic accuracy of the Scriptures!

The wars of the Jews and their repeated captivities brought the nation into close and frequent associations with the Assyrians. Especially did the lofty position of the venerable Daniel create a most intimate relationship. In his writings, in the prophecies of Ezekial, and in the narratives of Ezra, references to the customs of the conquerors are innumerable. Explorations in the tombs, temples and palaces of the old cities of the Tigris and the Euphrates give us varied and vivid pictures of dim and distant centuries. It is not rash to affirm in this new light shed over those ancient periods by the pictures and inscriptions, that it would have been impossible for the scriptural writers to fabricate so many minute and incidental agreements. Indeed only by means of modern discoveries can we comprehend much before obscure and unintelligible.

And when we turn to Egypt coincidences multiply. Abraham, Joseph, Jacob make illustrious the connection of Israel with the land of the Pharaohs. Four hundred years of captivity caused the Hebrews to be only too well acquainted with their masters. Moses was educated in a palace of the most splendid of the monarch-conquerors who from the valley of the Nile extended empire over a large part of Asia and Africa. Now in no land were the national peculiarities so striking. The annual overflows of its wonderful river gave direction to the life of Egypt. Embalmment of the dead imparted eccentricity to the habits of the people. Another remarkable custom was the worship of beasts. Thus in dress, in manners, in arts, in literature, in religion, the

Egyptians were distinguished from all other nations, and in the pictures on the tombs the life of each class is vividly visible. Inscriptions and papyri increase our familiarity with the country of the ancient Pharaohs Yet each fresh discovery among the writings and the monuments along the Nile proves how minute and faithful were the delineations of the sacred penman. Moses, although a Jew, had the masterful knowledge of an Egyptian. Only birth and education in the land could have given this exactitude which never fails. The Egypt of the Bible is the Egypt of the archæologist. Imposture here would seem impossible.

To illustrate what has been advanced, we will select a few facts connected with the Exodus. It will be perceived that the reigns of the great Rameses and his son, Menephtha, furnish all the conditions required by the sacred narrative.

Moses describes the lives of the Israelites as "bitter with bondage in mortar, and in brick, and in every manner of service in the field," so that their cry reached heaven and moved Jehovah.

Now Rameses was distinguished as a conqueror and a builder. He was a cold, haughty, remorseless tyrant. His face in stone was not so hard as his heart. Although diminished and exhausted by fierce wars, his people were yet compelled to erect works numerous and stupendous. A papyrus of his reign gives us one of the saddest pictures ever drawn of the insufferable miseries of kingly oppression. Colossal images of himself at Ipsamboul, hewn from the hills, were monuments of his victories. The porch of the majestic Karnak was covered with his battles. His sculptures filled the Theban Ramesseum, where gods in stone offered homage to this intolerable mortal despot. In the temple of Ptah arose enormous

statues of himself and his queen, and Tanis bore witness to his lavish expenditures. Canals, sphinxes, obelisks over Egypt attested his tireless enterprise and boundless extravagance. Nearly every ruin along the Nile bears the name of this Pharaoh, whose collective works rival the pyramids. But Rameses bought his glory with the toil, tears, and blood of his people. His captives especially were wasted and tortured by labors and punishments. The temples of his gods were reared on the graves of men.

More than all others did the Israelites suffer. It has been ascertained from the papyri and the monuments that the gigantic Asian wars of Rameses were really in self-defence. His empire was threatened by a powerful confederacy, and while victorious he was yet fighting for existence. Now the land of Goshen, occupied by the Israelites, lying next to Asia, was exposed to incursions, and had to be fortified by an immense wall. The Pithom and Rameses mentioned in our Bibles are discovered to have been magazines of supplies. In Exodus they are called treasure-cities, but the Hebrew would be more properly translated store-cities. They were, indeed, depots of grain, and the ruins of Rameses are vast piles of brick which composed just such structures as the slaves of Goshen would erect in Goshen. Asian themselves, and suspected therefore of sympathies with the Asian enemies of a Pharaoh, they would not be spared by their task-masters. Thus modern research proves the precise conditions depicted in the Book of Exodus.

Egyptologists have also discovered a writing vividly describing a chain of fortified cities erected from Pelusium to Heliopolis and among these are the Rameses and Pithom of Exodus. One of the papyri narrates a reception of the monarch into the city bearing his name. More

than this. The Hebrews are officially recorded as the builders. In a papyrus in the Museum of Leyden the Scribe Kautsir reports to his superior Baken-ptha that "he has distributed the rations among the soldiers, and also among the *Hebrews* who carry the stones to the great city of King Rameses."

Shishak, or Sheshonk, is the first Pharaoh whose personal name is recorded in the Scripture. It is on his monuments also we first find mention of the Kingdom of Judah. Rehoboam rejected alliance with Shishak, and attempted to escape from his yoke. The Egyptian monarch advanced against Jerusalem, and the Jewish king submitted. Precisely corresponding to these facts, as related in the Bible, is a great bas-relief on the outer wall of the hypostile hall of Karnak. The Scripture says that Shishak "took the fenced cities which pertained to Judah," and the inscription gives the names of cities of Judah mentioned in the Scripture Among the bound figures with cords about their necks, emblematic of subjection by conquest, the most conspicuous bears the title "Jehouada-Malek." This may be translated, "The land of the King of Judah."

Recent explorations also explain why, as recorded in Exodus, the Egyptians were afraid the Israelites would "join their enemies, and fight against them, and so get them up out of the land."

The wars and works of Rameses had exhausted his kingdom. His statues, sphinxes, obelisks and temples stood on hearts and lives. The people were groaning under the weight of magnificent monuments erected for the glory of a tyrant who despised his toilers and called himself their god. During his life the bold military genius of Rameses awed his subjects, and the tempest was detained. But his death loosed storm and earthquake.

Menephtha, his son, paid the price of his father's glory. The indignant hate of an oppressed and impoverished people made this Pharaoh a gloomy and suspicious despot.

Menephtha dreaded the Asian enemies with such difficulty restrained by the skill and courage of his father. An alliance between these and the Israelites was a perpetual menace. Thus the Hebrew slaves in Goshen, between Asia and Egypt, held the keys of the kingdom of the Pharaoh. Joined to his foes they could shake his throne. Hence he sought by increased toil, to break the spirit of his injured and desperate bondmen and to reduce their numbers by the murder of their children.

The account of the Plagues also receives fresh illustration in the light of the hieroglyphic writings and monuments.

In Goshen the god of Pithom was a serpent. An asp was an emblem of the divine Kneph. Serapis was often represented as a reptile. Yet the rod of Moses, converted into a serpent, devoured the serpent-gods of Egypt.

The Nile was also a deity. It was an object of worship as a source of life, while blood was the emblem of Egypt's great satanic enemy. How significant and terrible the first plague to a nation of such idolaters! The bountiful Nile, adored as Osiris, becomes itself the red symbolic blood of the dreaded and detested Typhon.

Nor were the subsequent visitations of the displeasure of Jehovah less suggestive. Each was a blow at some superstition of the national idolatry. Also, in the struggle between the king and the prophet, in the flight, the pursuit, the escape, the destruction, and, as now ascertained, in each topographical detail by land and by sea, we perceive how modern research has cast over the picture

that lurid light befitting the overthrow of a tyrant predestined to his ruin.

And the harmonies do not cease when we pass into that "terrible wilderness." The whole journey from the Nile to Sinai, and from Sinai to the Jordan, can now be explained and illustrated. What a minute knowledge had the historian of the Exodus of that fearful and desolate region! How exquisite his local coloring! How faithful his masterful pencil! When we read the old biblical narrative we feel that we are amid the very scenes so vividly depicted by the modern traveller.

I will select a single, but most striking proof.

The place of the declaration of the Law is described as a precipitous mountain around which were encamped four millions of people. But in the region of Sinai is there a spot answering to such conditions? The country is a terrible scene of wild, gigantic, volcanic mountains. Innumerable peaks lift their brows of ragged rocks into heaven. But are any accessible to a multitude? In immense regions not a valley would accommodate the Hebrew host. Piled and seamed with splintered rocks the narrow gorges are bounded by walls of perpendicular granite. Many travellers puzzled over the difficulties. Volumes were written and theories were endless. Finally an expedition was sent out under the Director-General of the British Ordnance Survey. Thus was secured a trained military experience, without any possibility of clerical bias. Two captains of Royal Engineers were in the party, and also one of the most learned Professors of Arabic in the world. By months of labor the entire region about Sinai was surveyed and mapped. One peak was selected unanimously as uniting all the requirements of the Mosiac narrative. Its picture makes this visible. From the midst of a valley amply wide and level

for the Hebrew encampment, abrupt as the sides of an altar, Ras-Susafah, the rival of Jebel Musa, lifts itself in solitary grandeur, fitted in every way to be that sublime summit on which the elected nation witnessed the cloud and storm and fire when the Law was given to Moses by Jehovah.

Entering Palestine we find that every hill and vale and stream and ruin, has been examined. Jew and Greek, Protestant and Romanist, men of every sect and every nation have been visiting the Holy Land during centuries. Travellers and residents, pilgrims and warriors, believers and infidels, have united in the search. The Land and the Book have been indefatigably compared. Recently has been applied a crucial test. An English Palestine Exploring Fund is devoted to the critical examination of Judea, and a committee a few years since was appointed to search the sacred soil with an unsparing scrutiny. The substructions of the temple of Jerusalem have been most laboriously examined. Beneath the accumulations of centuries, walls, vaults, sewers, arches, galleries were discovered and described. Royal Engineers brought to these explorations the enterprise, exactitude, and experience of the military profession. Their measurements and drawings evince the most scrupulous accuracy. Every discovery harmonizes with the Bible. Amid a vast mass of confirmatory knowledge, there is one slight fact inestimable in its importance. Its insignificance gives point and power to its testimony.

Solomon renewed the friendship which had existed between his father and the Phœnician Hiram, king of Tyre. It is said in the Scriptures, "They brought great stones, costly stones, and hewed stones to lay the foundation of the house. And Solomon's builders and Hiram s builders did hew them; so they prepared timber and stones to build the house."

You will observe that *hewed* stones were *brought* to the foundations, and that the Syrians, who were Phœnicians, assisted the Hebrews. Prepared at the quarry, they would have quarry marks. Those dressed by Phœnician masons would bear Phœnician signs. Now amid the earliest substructions of the temple are foundation-stones on which are Phœnician letters in red paint, fresh after the concealment of centuries, and plainly Phœnician quarry-marks made by the hands of Phœnician workmen, such as the Scriptures inform us had been employed by king Solomon.

In August, 1868, the Rev. Mr. Klein, an Anglican clergyman, attached to the Jerusalem Mission Society, was informed of the existence of an inscribed stone which had never been seen by a European. He found it in the Land of Moab, and in a perfect state of preservation. The Prussian government endeavored to obtain a firman for the possession of the stone. Negotiations were protracted and complicated. Finally the greedy and suspicious Arabs kindled a fire, and throwing cold water on the heated stone, broke it into fragments. Imperfect impressions were, however, secured. We find in Kings and in Chronicles the name of OMRI, king of Israel, and we discover the SAME monarch amid the mutilations of the Moabite stone.

We will complete these isolated proofs by coming down a thousand years in the history of the world. The intermediate testimonies are beyond our power to enumerate.

In the Book of Acts we have a most vivid picture of a popular tumult in Ephesus. The nice natural touches in the simple narrative are more effective than any art. Paul's sermons had caused many magical books to be burned, and his miracles had excited a profound interest. Idolatry began to be alarmed, angry and vengeful. A shrine-

maker whose craft was endangered first artfully infuriated his fellows, and then appealed to the other artisans to guard the honor of their patroness, the divine Diana, the object of their worship, and the giver of their wealth, fame and magnificence. Stirring in these mad Ephesians was there a blind prophetic instinct dimly present of the approaching times when the Church would empty the temple, overthrow the image, and bring to the Cross those proud and pampered idolaters? The people rush to the theatre. Wild and furious cries succeed. Fierce and prolonged the agitation, and had Paul been visible, it would have ended in murder. And we perceive in the tumult all the excesses peculiar to a democracy. We are in the midst of citizens accustomed to discuss and decide their own measures. A popular speech begins and ends the assemblage.

About ten years since some explorations at Ephesus gave this narrative of the Acts a most remarkable illustration.

An English architect, Mr. Wood, burned with a wish to find the buried temple of Diana. In regard to its site ancient authors were contradictory, confusing and misleading. Standing amid a wide scene of desolate ruins the solitary explorer saw nothing to guide in his work. He began blindly, and long had no reward for his toil and money but deep, gaping pits, and provoking piles of earth. Exposed to malaria, assaulted by disease, imperilled by assassination, with slight patronage, and irritating opposition, he persevered through six fruitless years, when some marbles in the Great Theatre gave him an unexpected clew. Finding first the Magnesian and Coressian gates, he cut his way through streets of tombs and the soil of the sacred grove, until he struck the foundation on which the temple for centuries had supported its pillared majesty.

The marbles of the theatre were mostly records of decrees proposed and passed in the Agora. They reveal the life of Ephesus for five centuries. We see that the democratic constitution strangely given by the conquering Alexander, had been perpetuated to the times of the Roman Emperors. All begins and ends with the people. The citizen dominates the assembly. Each motion and debate has in view the glory of Ephesus, and the temple as the centre of that glory. When we read the inscriptions of the unburied marbles of the theatre, we are amid the scenes so graphically described in the Acts. We breathe the air of the same popular assembly. With a spark we can see how the citizens would kindle into an agitation fierce as that which raged about Paul. The very technical Greek words signifying temple-warden and scribe are found on the Ephesian marbles and in the Scriptural records.

LECTURE V.

ADAPTATION OF CHRISTIANITY.

A RELIGION from Heaven should meet the universal needs of our Humanity. Such a requisite is fundamental and indispensable. A system revealed by God will bear the impress of God, and in nothing more than in its adaptation to a grand and beneficent purpose. Has Christianity this presumption in its favor? Before presenting its positive proofs, permit me to show that it is a religion having the visible signature of God because it is so perfectly suited to the great wants of man

And I begin with a lesson from Idolatry itself. In the human heart is a powerful tendency to worship through images. Pictures and statues please the eye and excite the fancy, and by their grace and beauty attract the multitude to the temple, and sometimes may possibly assist in the contemplation of the invisible Supreme. Owing to their abuse in sensualizing and degrading the soul, they were forbidden by the Mosaic Law, and yet after ages of instruction Idolatry has in our world the largest number of votaries. It must therefore testify to a universal need in man. Each carved or pictured image in the pagan temple witnesses the extent and potency of a desire for faith in some superior represented being deserving trust and worship. Yet by the canvas and the statue Idolatry cannot satisfy this yearning. The soul grows out of its superstition and scorns the image it adored. Gods even

in the beautiful and majestic forms of Grecian genius, could not appease the yearning which ever cries in man.

Now Christianity acknowledges the need to which Idolatry testifies. Rather, I should say, Christianity is designed for that need. And surely there is a strong presumption in behalf of a religion which, admitting the universal need witnessed by Idolatry, makes to that need its prime appeal by presenting as an object of faith, love and adoration a Being at once Creator and Sovereign of the universe; in His existence eternal; in His presence, power and knowledge without a limit; in His justice, and in His mercy, and in every conceivable perfection unsurpassable. Christianity thus lifts man to the dream and ideal of his soul. The heart wants the Infinite for trust. The reason wants the Infinite as a cause for nature. The imagination wants the Infinite to satisfy its aspirations for perfection. In his fear and impotency, amid change and death, awed by the vastness of the universe and the shadow of eternity, man reaches out to the Infinite for help with a cry which will not be stifled, and Christianity, like a mother, would care for this importunate human infant.

But by the idol of the temple stands the *altar*. In the blood and flame of the victim what is expressed? Here is another significant lesson. Life is given to expiate sin. How powerful the impulse which, overcoming the selfish greed for property, wastes it by knife and fire! Rivers of blood have flowed in atonement. The flames of sacrifice might enwrap a world. However superstitious this blind wish for propitiation, it is yet too deep and overmastering to be overlooked. It expresses the soul, and is recognized by Christianity. Consider the expiation she would offer! By light and gravitation has Science proved the unity of the universe? The Moral

Law is wide as the physical. To meet its claim, Christianity points to Jesus Christ on His Cross as a satisfaction to the eternal justice of the Godhead, and also as a proof of the eternal love of the Godhead by the offer of a human life exalted in its worth to infinitude by an everlasting union with the Godhead. No thoughtful man can mock such a scheme. It appeals to the most profound needs of humanity, and commands our attention, secures our respect, and inspires with a desire to investigate its awful and sublime claims to our acceptance.

In addition to the image and the altar, Idolatry has the *laver*. What meant the sacred water of the temple? It was a symbol of purity, and showed the wish to escape moral defilement. Among the ancients lustrations by water cleansed individuals, cities, kingdoms, empires. Now, the Brahmin's life is to avoid pollution, and the Ganges is the laver of India. The ablution of the Moslem precedes his prayers. In all ages and races, by varied rites, humanity has expressed this consciousness of moral impurity, and this yearning for moral deliverance. Thus the laver of the Jewish temple had no narrow national significance, but was a universal symbol. Water, however, is the sign, not the substance. A true religion must offer something deeper than bodily baptism. Here Christianity has another claim to our regard. Not resting in the external symbolic application, she would penetrate the spirit, and renew the soul of man by the power of his Creator. She aspires to restore our lapsed and defiled humanity by the energy of a Divine Regeneration. We do not here assert that she vindicates her claim. We only affirm that in her provision for our moral renovation by the Holy Spirit she increases her title to our respectful consideration.

Often, also, in the temple of Idolatry was to be found

the *Oracle*, attesting a desire to know the will of the deity. Is the god propitious? Man would have a sign of the favor of Heaven. Thus, too, the Oracle expresses the soul. Idolatry, however, leaves the nations in painful doubt of acceptance. This is the darkest shadow over the pagan world. But, even through the sacrifice of the temple the priest of Jehovah was authorized to pronounce the absolution of the penitent and obedient offerer. In the New Testament was conferred power to forgive sins, and promise was made that faithful believers should have the abiding witness of the Holy Ghost. Such a provision, by its adaptation to an attested need, is a strong additional presumption in favor of Christianity.

Idolatry had another characteristic not yet noticed. All religions began in an acknowledgment of the Divine Unity, but were finally corrupted into the multiplication of deities and images. An infinite spiritual being seemed too lofty for human apprehension. By an image the sublimity of God must be reduced to the feebleness of man. Idolatry was thus the wish to make the Divine visible in the painted or sculptured form in which seemed to meet earth and Heaven. And in answer to this profound demand of the soul was the Incarnation. To satisfy the human breast God and man were united in the person of the visible Christ. Adapted to so deep and wide a need of our world, Christianity should attract to the investigation of those evidences by which she would establish her authority as a Revelation from Heaven.

And over all in the temple—image, altar, laver and oracle—Idolatry throws the veil of an awful *mystery*. By every aid of art the impression is deepened and intensified. This, too, grew out of the soul and was recognized by Christianity. Crowning her system is the sublime mystery of the Trinity. The existence of three Divine

Persons in one everlasting Godhead may well sink man forever into awe, and exalt him into reverence.

Nor must we forget that Idolatry testified to a Moral Law. As in the fragments of a mirror her votaries beheld the shattered image of eternal Truth. But ever the broken rays became obscured by the mists of passion, or the pride of reason. Conscience in the human breast was never wholly silenced. Yet in the lives and writings of the most virtuous and eminent ancient philosophers what gropings in moral gloom! What bewilderments of error! Amid the most pure and sublime sentiments what confusion inextricable of right and wrong! In their loftiest estate they gave evidence that human nature was only a splendid ruin. Often they admitted their moral darkness, and waited and yearned and prayed for the light. No spectacle in the universe can be more touchingly sad than a Socrates longing for a spiritual illumination he consciously never received. And whatever their fragmentary merits, the ancient philosophers were deficient in *authority*. Only a Sovereign can impose and reveal a Law. Now the Scriptures profess to appease this cry of our humanity for moral illumination by a declaration of Truth which is a transcript of the Deity. In the Old Testament the Law claims to have been announced amid cloud and lightning, and thunder and earthquake, to impress the senses of a rude people; and in the New Testament to be manifested in the precept and example of a Divine Saviour. Thus the Bible presents itself as the Moral Statute Book of the world imposed by the Almighty Monarch of the Creation, and guarded by His sanctions of Life and Death everlasting. On personal beings it enjoins personal responsibility to a personal Sovereign. Here we have the simplest conceivable moral philosophy based on the requirement of su-

preme love to God and equal love to our neighbor. While the law of the archangel, it is comprehensible by a child. Our duty to an earthly parent is the easy illustration of our obligation to the Father of the universe. And all this simple and sublime teaching made practical, impressive and beautiful in the life and death of Jesus Christ! What could possibly more commend Christianity to our esteem and consideration!

Temples of Idolatry had also emblems of Immortality. A winged circle in Assyria symbolized eternity. The Egyptian papyri give us the pilgrimages of the soul through the infernal hemisphere, and elaborate formularies for the worship of the dead. Greece had her Olympian and her Plutonian regions, and from her Rome borrowed the images by which she represented the shadowy realms of the departed. The gods and the ghosts of Homer and Virgil indicate the popular opinions of the classic nations in regard to the future of man beyond the tomb. Pindar in his odes assumed the existence of the dead, and the grand lesson of Greek tragedy was retribution in the Stygian realms. Philosophy taught variously that the separated soul existed as a magnet, as fire, as light, as air, as water, as number, as harmony, or, resembling a star, as the essence of motion. But when Plato, Socrates, and Cicero would by argument support the popular faith, we see how terrible those abysses of doubt into which the most gifted spirits plunged themselves in blind and hopeless struggle. Confronted with the mysteries of life and the agonies of death, the belief of the purest and wisest was exchanged for the lethargy of a dumb despair.

On mere childish assumptions and platitudes Socrates based his faith in a future life. However we may respect his creed, his arguments are contemptible. He proves immortality by a mere play of words, or deduces it from

the fable of the soul's pre-existence, and transmigrations into animals. With such feeble supports for his faith it is not wonderful that Socrates, amid the torpors of death ordered a cock to Æsculapius, and expressed that doubt as to a hereafter which cast over the ancient philosophy a shadow from the midnight of the soul.

And did Cicero often seem to glow with confidence in God and immortality? It was the mere enthusiasm of the orator kindled by his imagination. In his villa amid his books, surrounded by friends and luxuries, fresh from the triumphs of the Senate, hope inspired his eloquence; but under the shadow of misfortune his unmanly tears and gloom made him a spectacle of laughter and contempt in his own time and for all ages. After his sonorous and splendid sentences, which seemed bright with assured immortality, he consoled himself and his friends with the prospect of absolute insensibility in death. So flimsy and unstable was the hope of Cicero in his hereafter.

Indeed, the question of our immortality is insoluble by philosophy. Shall man risk his eternity on the fact that spring revives flowers, or that worms are changed into butterflies? Perverted into arguments such illustrations become contemptible. Nor from the desire in man for immortality can you establish the truth of immortality, since for innumerable desires there is no discoverable satisfaction, and therefore the presence of the desire cannot prove the fact of the satisfaction. The whole subject to our human reason is involved in mist and mystery. To mortals over the grave is an impenetrable shadow. The stiff limbs, the dumb lips, the blank in the face of the dead seem nature's proofs of an extinguished soul.

In a way different from all other systems would Christianity assure man eternal joy. For body and soul his

immortality is proposed as the grand end of a remedial scheme designed eternally by the Sovereign Creator of the universe, disclosed dimly in the beginnings of our race, age after age revealed in the brightening light of types, promises and predictions, entwined with the whole history of man, and converging itself into a Divine Saviour whose resurrection, proved by witnesses, is a pledge and symbol of a glory in his own everlasting image, and an ideal to exceed every mortal thought, aspiration and imagination. This sublime and comprehensive plan is represented, not as an expedient to meet an emergency, but the predetermined purpose of the Almighty, to which was subordinated the creation of our world, and perhaps the universe itself.

With such a divine origin, ordination and end, the scheme of Christianity is described as the centre of all human history, the key to all human progress, the answer to all human speculations, the secret of all human felicity, and also the true clew, guide, and test of each individual human life. Compared with other systems it excites also our esteem by the wise reserve, the exquisite delicacy, the fidelity of justice, and the tenderness of mercy, the aptness, grandeur and majesty with which, in matchless words and images, it depicts a judgment for our world, and the consequent everlasting state of men, where the equities of the divine administration will be forever visibly vindicated before the universe.

Christianity does not, therefore, present itself as a speculation. It is not the system of a philosopher. It is not the dogma of schools. On the contrary, it claims to be a revelation of the will of the Almighty, and impressed with his authority as the Sovereign Creator.

Now a scheme with such pretensions requires authentication. Like philosophical opinions, it could not rest

on philosophical arguments. So supported it would sink into a mere human system. He who claims that he reveals the will of God must exhibit credentials which prove the authority of God. In no other way possible or conceivable could he secure faith in his mission. Attesting signs and wonders are in such a case the first demand of reason. The scriptural appeal to the evidences of Omnipotence in the miracle, and to Omniscience in the prophecy, was unavoidable. The ambassador from Jehovah must exhibit the signature of Jehovah.

Here Christianity differs from all other religions. They are without proof. Idolatry attempts no argument. She erects shrines, altars and temples, but never inquires into the grounds of her faith. Subjected to the scrutinies of reason, false religions soon dissolve into superstitions. But Christianity rests her claim on facts. She does not transport us to the Porch, Lyceum, or Academy to hear philosophical disquisitions, but surrounds us with the witnesses of a risen and ascended Saviour, and on the plain principles of legal evidence challenges us to investigate her testimony. To simplify her methods, and reduce her proofs to eye, and ear, and touch, she converges all the rays of her types, promises, prophecies, and miracles on the Person of Jesus Christ. She concentrates her past, present and future on a Person. She embodies her doctrine in a Person. She expresses her spirit in a Person. She causes all the magnificence of her supernatural evidence to revolve about a Person. Her propitiation is by the death of a Person. Her moral system is exemplified in a Person. Her Immortality is through the resurrection of a Person. The glory of her ideal in Heaven is in a Person. All her joys, employments and exultations have their source and centre in a Person who is the visible and eternal symbol of Godhead to an adoring universe.

Divested of philosophical abstractions, our inquiries thus become exceedingly practical. Everything begins and ends in the grand crucial proof intended to show that Jesus Christ is the Divine Saviour of the world.

Moreover, the volume in which Christianity is conserved and diffused recommends itself to our examination. In its merely human aspect the Bible is venerable as the accumulation of the wisdom of centuries. Sublimely it records the creation of our world. Penned by writers of every class of society, and every variety of genius, adapted to the most ordinary intelligence, yet often rising naturally into a matchless beauty and majesty, its words at once illuminate the reason, console the heart, impress the memory, and exalt the imagination. It is a book loved by the poor, studied by the learned, praised even by the skeptic, and prized by all nations and ages, a guide in morals, a help in trouble, a companion in solitude, a chart and a compass for life's voyage. The Bible is thus a fitting depository for the truths of salvation, equally suited to man and worthy of God. Its character is a potent presumption disposing to examine its title to a divine inspiration and authority.

Nor has the scheme of religion offered our world in the Scriptures been cast carelessly on the billows of time. Its preservation has been wisely committed to the ark of the universal Church. The professed Oracles of Heaven, like mere human compositions, were not left to the casual preferences, and shifting prejudices of the changeful generations. Always the Bible has been guarded by an established organization. Under the old dispensation it was watched by the Jewish priest, and under the new dispensation it is proclaimed by the Christian minister. Over the world, through the Church, the Scriptures are brought to the head and the heart by all the power of

human intelligence and human sympathy. Christianity thus is not a waif on the solitary waters. It points the inquirer to the conserving and witnessing Church, and by an organization wise, venerable and universal, predisposes us to the scheme intended to be perpetuated and diffused.

Christianity thus seems to embrace whatever is desirable or possible in a religion. A revelation of the existence and perfections of an Almighty Creator! In the death of a Divine Saviour infinite satisfaction to the eternal justice of Godhead, and infinite manifestation of the eternal love of Godhead! Mercy free to all who accept its offer! Renewal of man by the power of God! A Divine witness of Pardon! A Divine Law! A Divine Light! A Divine Example! A Divine Volume! A Divine Church! Immortality through a Divine Saviour! A Heaven whose glory is the ideal of felicity! Salvation in a plan of eternal love and wisdom, leading man to the Fatherhood of God!

We have conceded that existence of a desire does not prove a satisfying object. Yet it raises a strong presumption that there is or will be such an object, and hence Christianity is within the circle of natural analogies. Vegetables and animals are supplied with what is needful for their organisms. Usually for his physical and intellectual sustenance man finds provision. The eye needs light and has light. The ear needs air and has air. The lungs need oxygen and have oxygen. The body needs food and has food. The heart needs objects to love and has objects to love. The soul needs knowledge and has knowledge. Should not then analogy carry us onward to the supply of our spiritual yearnings? Shall this cry for pardon, purity, trust, worship, immortality be forever stifled? Were his holiest, loftiest, mightiest desires im-

planted in man to mock and torture him? Was he made to be an orphan in the universe? But what shall fill this void of the soul? Paganism? What! Shall we go backward to the night of a world's exploded superstitions to satisfy natures which must advance towards light? Paganism is a dumb witness to wants it can never supply. Shall we resort to Philosophy? Centuries have proved her impotence to resolve our questionings about God and Immortality. Shall we embrace Mohammedism? The question deserves no answer. Or shall we seek refuge in the materialisms of Science? In mathematics and machineries the soul cannot find what it would love and adore forever. Comfort comes not from a Gospel of Despair. Nor can you more repress the cry of a soul than you can fill with straws the abysses of the ocean, stop with dust the fires of a volcano, or arrest with breath the revolutions of a world. It is for man, Christianity, or thirst and hunger everlasting.

Remember that these considerations are urged as presumptions, and not as proofs. They are only to prepare your minds for the investigation of those positive evidences on which, we believe, Christianity is founded like a temple on eternal rock.

Before leaving the subject permit me to make a distinction too often overlooked.

In establishing a law of the universe Science demands that the proof be irresistible. The speculations of Copernicus in regard to the sun as the centre of our system were insufficient. Ocular evidence through the telescope of Galileo had to conclude the inquiry. Nor were the laws of Kepler accepted until confirmed by the methods of Newton based on more exact observations. And so in all departments of Science. Proofs must be clear, cogent, overwhelming. But far different with the truth

ascertained. That may be forever beyond our human comprehension. Each path to the temple of Truth must be plain and direct, but when we are within the sacred edifice we may be forever dwarfed by our littleness, and humbled by our ignorance in the midst of such variety, magnitude, and majesty.

Shall it be different with Christianity? Always her Scriptures follow the analogies of Nature as discovered by Science. The proofs of the Bible we will show you to be clear, simple, and convincing, while the truths they establish, like those of creation, are incomprehensible as the Godhead revealed. Only the Deity can understand the Deity. Inferior natures must bow in everlasting reverence before the mysteries of Him whose unveiled glories would yet more overpower feeble worshippers in this temple of his universe.

LECTURE VI.

AUTHENTICITY AND GENUINENESS OF THE OLD TESTAMENT.

ON a shelf of my library I perceive an English Bible. It contains the books of the *canon* of the Old and the New Testaments. But, ecclesiastically, what is a *canon?* I examine and ascertain that *canon* is from the Greek word κανων meaning *rule*, and was first used in the Scripture itself. St. Clement and St. Irenæus, earliest among the ancient fathers, employed *canon* to denote the whole number of the sacred books supposed to possess a divine authority, and from them it passed into universal currency.

In regard to my Bible I often hear used the words authentic, genuine and credible. What is *authentic?* What is *genuine?* What is *credible?* Have these words the same signification? I push my inquiries and discover that a book is *authentic* when written by the author whose name it bears. Or should the book be not a forgery, and the name of its author be lost, it may be distinguished as *genuine*. But without respect to its authorship, it is *credible* when it relates what is true.

I then infer that a work may be authentic, and not credible, as the "Fairy Queen," which, written by Spenser, was yet a poetical allegory not intended to be believed. Relating facts under an assumed name the "Travels of Anacharsis" are credible but not authentic. The "Arabian Nights' Entertainments," composed of

fictitious narratives, told by a feigned person, are neither authentic nor credible. But the "Life of Washington," which bears the name of Irving, and records historic truth, is both authentic and credible.

Whatever the work, sacred or profane, questions touching its authenticity must be determined by virtually the same methods. I greatly admire the fiery eloquence of the oration against Catiline ascribed to Cicero. Was it indeed delivered by that distinguished Roman in the Senate Chamber of the Capitol? I trace it from age o age. I find it lauded, quoted, expounded, transcribed, published back through centuries to the time of the orator himself. I read his own allusions in his letters to his friend Atticus. Moreover, it bears every mark of the country, the period, and of the genius of Cicero, and gave color to his whole subsequent career, which without it would be inexplicable. I am as certain that Cicero is the author of the oration against Catiline as of any other fact in the universe.

In regard to all other books, investigations may be more or less extensive, complicated and conclusive, but they must be by methods similar to those just described.

I will return to the Bible on my shelf. An inquiry suggests itself. I wish to know whether it can be proved that the books of the Old Testament contained in that English version were in those Hebrew Scriptures expounded and authorized by Jesus Christ.

In answering this question I turn to the title-page. There I read these words: "The Holy Bible, containing the Old and New Testaments, translated out of the original tongues, and with the former translations diligently compared and revised."

Following the suggestions of the title-page I discover that the Old Testament of my English Bible was trans-

lated from the original Hebrew under the patronage and authority of James the First, King of Great Britain, and that it had some illustrious predecessors. Chiefly these were the Bishop's Bible, the Geneva Bible, Tyndale's Bible, Coverdale's Bible. But in all these translations the common source of the Old Testament was the Hebrew Scripture used in every Jewish synagogue in the world. Side by side with any learned rabbi I might now prosecute my inquiries.

Pushing my investigations I ascertain that there are now in existence nearly seven hundred manuscripts of the Hebrew Scriptures in various states of completeness —in Spain, in Italy, in Germany, in Russia, in England, in the Orient. But we will pass up the centuries to consider the

MASORAH.

After the destruction of Jerusalem, and the dispersion of the Jews over the Roman Empire, schools were established for the study of the Hebrew Scriptures, whose existence thus is proved. An academy at Tiberias became specially distinguished. Here the rabbis collected all the learning of centuries which could determine the true reading of the Old Testament text. Their work was called the Masorah, or Tradition. Its notes and criticisms relate to letters, vowels, points and accents. They even counted how often each letter occurred in the Hebrew Scriptures. We thus perceive not only that the Old Testament existed in those early centuries but also that it was guarded and transmitted by those best qualified for the work.

Toward the close of the second century Rabbi Judah completed the digest of oral law and traditions called the

TALMUD.

As the Masorah was intended to fix the true text, so

the Talmud was intended to fix the true interpretation of the text of the Hebrew Scriptures. Quoting from them accurately and extensively, it becomes a witness to their existence. The Talmud consists of two parts. First there is the Mishna or text, and second, the Gemara or commentary. The traditions of the Talmud are ascribed by the Jews to early periods of their history. Some claimed that Moses received them on the mountain of the Law. However true or false such pretensions, the Talmud enables us to trace the Old Testament to the second century before Jesus Christ.

We will not describe the Targums until we have descended again the stream of history to mention the

HEXAPLA OF ORIGEN.

He was the most learned of all the fathers. Indeed, in any age he would have been a marvel of erudition. Origen devoted twenty-eight years of his laborious life to collecting and collating manuscripts. Out of this long and learned toil grew his Hexapla, which was to be for all time a monument of proof in behalf of the Scriptures. This great work, begun in A.D. 231, was finished in A.D. 260, its name being derived from the Greek ἑξ and απλοος, meaning six and fold. The Hexapla contained (1) The Hebrew Text, (2) A Text in which Greek letters were substituted for Hebrew, (3) The Version of Aquila, (4) The Version of Symmachus, (5) The Septuagint, (6) The Version of Theodotion.

Here we may introduce

JOSEPHUS.

He was a contemporary of apostles. In his treatise against Apion this great Jewish writer mentions the several books of the Old Testament. His "Jewish Antiquities" are largely compiled from the sacred writings.

PHILO,

In the first century of our era, cites or names nearly all the books of the Old Testament, and about fifty years before Jesus Christ we reach the

TARGUMS.

These are paraphrases of the various parts of the Old Testament in the East Aramæan dialect. When in the synagogue the Law was read in Hebrew, it was rendered into this Aramæic, which after the captivity gradually had become the language of the Jewish people. Out of this custom grew the ten Targums. Of these, two only need be mentioned.

I. The Targum of Onkelos. He is supposed to have been a disciple of the celebrated Rabbi Hillel and to have lived about a half century before Christ. The work of Onkelos renders each Hebrew word accurately and is confined to the Pentateuch.

II. The Targum of Jonathan Ben Uzziel, also a disciple of Hillel. It treats of Joshua, Judges, Samuel and Kings, called the "Former Prophets," and of Isaiah, Jeremiah and Ezekiel, with the twelve minor prophets, this whole second part being designated the "Latter Prophets."

According to the universal tradition of the Jews, Ezra collected all the books of the Hebrew Scriptures, and thus more than five centuries before Christ completed the canon of the Old Testament. After the Babylonish captivity synagogues were erected in every part of Judea, and indeed in all regions of the world where the Jews migrated. If we believe history, from the age of Ezra to this hour, on each Sabbath of the year, the Hebrew Scriptures have been read and expounded in the Hebrew synagogues.

Beginning with our English Bible, we have traced the

Old Testament, through manuscript, and Masorah, and Talmud, and Hexapla, and Targum, incontestably to the time of Jesus Christ, and, in our own opinion, more than five centuries beyond our era. As the line of our argument has been directly through the Hebrew original, a Jewish rabbi would employ substantially the same proof, and he is probably the best witness to the canonicity of his own Scriptures.

But on the shelf of my library I see another volume. I take it from its place and discover it to be in Latin. The title-page informs me that it is the

VULGATE.

My curiosity is excited, and I begin a new line of inquiry. What is this Vulgate? I find that for centuries, and in every part of our world, it has been the sole standard for the Roman Catholic Church. In the sixteenth century a decree of the Council of Trent gave formal and final authority to what had been the usage of ages. Hear the words of the famous canon in regard to the Vulgate:

"It shall be deemed authentic in the public readings of the Scriptures, in disputations, in preaching, and expounding, and no one shall dare to reject it under any pretext whatever."

The Vulgate received the approbation of Pope Gregory in the sixth century, and was made in the fourth under the patronage of Pope Damasus. Its author was the celebrated St. Jerome. His work was so remarkable and has exerted so wide an influence that I will pause to notice more especially this learned author.

St. Jerome was born at Strido in Dalmatia. An early passion for rhetoric and philosophy led him to the courts and schools. The literature of pagan Rome exerted over him a fascination. In his dreams he was reproached for wishing to be a Ciceronian rather than a Christian.

After long and terrible struggles he devoted his life to the Holy Scriptures. At Chalcis a hermit in his solitary cell he learned Hebrew and Greek. Invited to Rome, he was induced by Pope Damasus to give himself to revise the old Italic version of the Bible. Afterwards he made the tour of Palestine, and in a monastery of Bethlehem began his grand work.

Thus by a second path of investigation in the middle of the fourth century we are brought to the Vulgate of St. Jerome, which contains in Latin the whole of the Old Testament, and is an irrefutable witness to its existence at that early period. But we have also seen that the Vulgate was based on the

OLD ITALIC.

At the beginning of the Christian era the Latin commenced to supplant the Greek as an international language. Many translations of the Scriptures were made from Greek into Latin. Parts of separate versions became united. Marginal notes crept into the text. Diversity produced confusion. Gradually other translations were superseded by the superior fidelity and excellence of the Old Italic, which obtained universal circulation in the Latin Church until displaced by the greater merit of the Vulgate. The Old Testament was probably from the Septuagint, and translated in the early part of the second century.

But in preparing the Vulgate, St. Jerome must have consulted not only this Old Italic but also the

PESCHITO.

This is in Syriac, and has a most venerable authority. It belongs to the last part of the first, or the first part of the second century. Both these versions presume also a Hebrew original older, as we have seen, than the time of Jesus Christ.

I lift my eyes again to the shelf of my library and remark a volume larger than my Vulgate. I discover the title to be in Latin. This translated reads, "The Old Testament according to the Seventy Interpreters." Here then I am confronted with the famous

SEPTUAGINT.

On examination I find that the text is Greek, and this starts me along a third line of inquiry to and beyond the period of our Saviour. As the Vulgate is the standard of the Occidental, so the Septuagint is the standard of the Oriental Church. I go back in the history of the world three centuries. I pass the period of the Reformation. I traverse the middle ages. I travel beyond the time of Justinian. I pause in the reign of the great Constantine, who, in the first part of the fourth century, founded the capital of the Eastern empire, and built the original Church of St. Sophia. As now in the cathedral of the Greek patriarch at Constantinople, so then in that first St. Sophia, the Septuagint furnished the Old Testament lesson read by the priest to the people. It was in the Hexapla of Origen already described as formed in the middle of the third century. It was quoted by the fathers. It was quoted by the apostles. It was quoted by our Saviour. Before his time, for nearly three centuries, it was in the Jewish home, the Jewish school, the Jewish synagogue, in every part of our earth where Greek was the spoken language, and the Jewish people found a mart for trade, or a refuge from persecution.

It is, therefore, most important to know the history of this Septuagint version. Strangely, the sword of Alexander prepared the way for this Greek translation of the Old Testament. His conquests in Asia and Africa, by the enlargement of the Greek empire, extended the use of the Greek language. Alexandria became the new cap-

ital of Egypt, and under the patronage of the Ptolemies, a brilliant centre of commerce and learning. Hither in vast numbers crowded the Jews, who, since the Babylonish captivity, had been gradually losing command of their native Hebrew, understood at last only by their rabbis. Hence, in their homes and in their synagogues arose the necessity of a translation of their Scriptures into Greek. This was accomplished by the munificence of Ptolemy himself. The Septuagint was thus made nearly three centuries before Christ, in the isle of Pharos, near Alexandria, either by seventy-two Jews brought by the royal command from Palestine for the benefit of the royal library, or by seventy-two members of the Alexandrian Sanhedrim for the benefit of the Alexandrian Jews, or for the mingled purpose of promoting Greek learning and Hebrew convenience. Whatever the particular circumstances of the translation, there is not a doubt as to its time. Here is a fixed and momentous fact in the history of the Old Testament. Nearly three centuries before our Saviour, the thirty-nine canonical books of our authorized English version were translated from the Hebrew into the Greek, and in the Greek have been perpetuated and scattered over our world. We thus prove that the Old Testament existed, not only at the time of Jesus Christ, but hundreds of years previous to his birth.

The Jews considered the sacred Oracles their peculiar trust from Jehovah. Guardianship of the Scriptures was their boast and glory. Never has the purity of any writings been protected with such a zealous care. The books of Moses were deposited in the ark, and by command taught the households of the people. They were publicly read and expounded. A special copy was made for the king. So exact and reverential were the Jews that a distinct order of men was consecrated to the work of tran-

scribing the national oracles. Among the scribes those who copied the Scriptures performed no other labor, and were so devout that they would not write Jehovah, but substituted Adonai for the ineffable word. So fearful were they of disturbing the text that obvious errors were indicated in the margin. After the captivity the Scriptures were statedly read in the synagogues. We have thus an irresistible argument not only for the authenticity, but the purity of the Hebrew Scriptures. Corruption was nearly impossible. No volume was ever surrounded by such guards and proofs as the Old Testament. Nor can we doubt that the Jews were best qualified to settle their own canon. It would seem safe to admit the books by them received, and not safe to acknowledge books by them rejected.

We have seen how the purity of the text of the Old Testament was guarded. Forgery was less easy than corruption. Let us consider the Historical Books of the Old Testament. The Pentateuch contains the account of the beginning of the Jewish nation in the covenant with Abraham. It narrates the origin of circumcision, a rite afterwards enjoined by Moses on Joshua, and since observed in all parts of the Hebrew world. Moreover, the Pentateuch records the plagues of Egypt, the passage of the Red Sea, the announcement of the Law, the erection of the tabernacle, the appointment of the Priesthood, and the apportionment of the land. Joshua describes the crossing of the Jordan, and the memorial at Gilgal, after which he gives an account of the possession by the Jews of Canaan. Both Moses and Joshua appeal to the nation as having seen and heard the facts recorded. The other books of the Old Testament continue the narration down through many centuries until the return from Babylon. As to Job, the Psalms, the Ecclesiastes, the Canticles,

and also the Prophets with their burning denunciations of sin, and their terrible predictions of punishment, there could be few inducements for forgery.

Suppose an adventurer had attempted to impose fabricated accounts, what would the Jews have said? Hear the inevitable answer:

"This is new to us. We never heard of Abraham and circumcision. We never witnessed these plagues, this passage of the sea, this promulgation of the Law, these wonders of the wilderness, and this conquest and division of Canaan. No records and no memorials of such events have been seen by us, or transmitted by our fathers."

You perceive how unanswerable these objections. No such forged accounts of their origin, their institutions and their history could be imposed on any nation. Imagine such an attempt upon ourselves! Could we be persuaded to receive into our national records narrations of our colonial and revolutionary times fabricated and false? Would we ever give credence to accounts of settlements never made, treaties never promulgated, battles never fought, defeats never experienced, victories never won, compromises, and adjustments, and confederacies which never existed, and of a constitution never created? Could we be induced to believe that our fathers were actors in mere imaginary events, and had left records and memorials of which we had not heard before? This could never be! And if we could not be deceived by such forged histories, neither could the Jews. These are the oldest and the most famous people in existence, and the most widely scattered over the world. They are united in an organization with rites and ceremonies practiced for ages. For the origin and history of their national institutions they turn to the Scriptures. Shall we not receive their own testimony? Reject it, and we are presented with the

spectacle of a nation most renowned for its antiquity, its literature, its customs, and its influence, and yet destitute of an authentic history.

Thus from three starting-points in the same library—the English Version, the Vulgate Version, and the Septuagint Version—we have traced the Old Testament beyond the birth of Jesus Christ. To this evidence might have been added proofs from quotations, from catalogues, from commentaries, from readings, from manuscripts, from heretic and from infidel, and also from many incidental sources. But this would have been unnecessary to our present argument. All that we now wish to show is that the Old Testament existed in the time of our Saviour. Beyond this we would be forced to enter the mists of the bewildering regions of the Higher Criticism. Our very object in the publication of these Lectures is to see if there is not some ascertainable basis of rational faith without embarking on that wild sea of restless doubt and reckless speculation where the voyage so often terminates in shipwreck and despair.

In our own view argument abundantly confirms the Hebrew belief in regard to the age, the authorship, and the canonicity of the Hebrew Scriptures, with some wise, conservative and learned suggestions of Christian Scholarship. But should we aspire to overthrow the Higher Criticism, it would be by arraying it against itself. If the erudition is vast, the theories are endless. Often the authors have the industry and ingenuity of spiders, and rival those insects in the extreme thinness and devious entanglements of their inextricable webs. Should the comparison be with works of human architects, the resemblance would be to aspiring but slender structures rising through mists towards kindred clouds from the sandiest foundations.

We have said that the theories of the Higher Criticism are innumerable. They are also usually antagonistic. Each is infallibly right, and each is opposed to a score, perhaps a hundred, rival opinions. For one consistent scheme, supported by Jewish tradition and rabbinical learning, by the authority of the universal Church, by long lines of eminent scholars Catholic and Protestant, we are asked to accept these ever multiplying speculations swarming forth with almost periodic abundance, opposed to each other, and only united in their zeal against those venerable views which they so violently assault. There could be no greater demand on human credulity. This Higher Criticism resembles the marine torpedo—at once destructive and self-destructive. It *may* injure others; it *must* explode itself. Its expounders remind us of blind giants, furious against a common foe, yet in the bewilderment of darkness hewing each other and filling their own encampment with wounds, disfigurement and death. If we do not admire the discordant blasts of the warriors themselves, we are still less edified with the toy-trumpets of their imitators.

LECTURE VII.

AUTHENTICITY OF THE EVANGELICAL HISTORIES.

WE include, for convenience, the four Gospels and the Book of the Acts under the title of the Evangelical Histories. The proofs of their authenticity apply to the other parts of the New Testament, requiring, however, some explanations in regard to several Epistles and the Revelations, which were received later into the canon. To avoid interruption in our argument we confine ourselves to the Evangelical Histories. These, moreover, are of transcendent importance. The Gospels, especially should stand by themselves. They claim to fulfil the grand Messianic prophecies of the Old Testament, and they furnish those Messianic narratives which are the very life of the Epistles of the New Testament. And, as we shall see, on the Evangelical Histories must be based the supreme and sufficient argument for Christianity.

Here then we reach a question of prime importance:

What are the proofs of the authenticity of the Evangelical Histories?

Let us begin with the

MANUSCRIPTS.

Of these there are hundreds in different languages. Usually they are not earlier than the tenth century. It will only be necessary for our purpose to describe a few much more ancient, and which are also the most famous of the number.

First I will mention the

CODEX EPHREMI.

This is a manuscript in vellum in the library of Paris, and most probably of the sixth century. The first part contains several Greek works of Ephraim the Syrian, and hence the name of the codex. It is a *rescriptus*, having most probably been written over the Septuagint, and is an Alexandrian Rescension of the New Testament in the Greek language of great purity. Most likely it is of Egyptian origin. Here, then, in the sixth century we find all the Evangelical Histories.

Perhaps one hundred years earlier is the

CODEX CANTABRIGIENSIS.

This manuscript is in the library of the University of Cambridge, and contains the Evangelical Histories in Greek and in Latin It was presented in 1581 by Theodore Beza, having been found in the monastery of St. Irenæus in Lyons.

Next we will consider the

CODEX ALEXANDRINUS.

It is in four folio volumes. The first three contain the Old Testament with the Apocryphal books, and the fourth has the New Testament together with the Epistle of St. Clement. All are in the Greek. The Alexandrinus was probably written in the fifth century, but the exact time cannot now be ascertained. Its great antiquity is universally conceded. This venerable codex was brought from Alexandria in 1628 by Cyrillus Lucaris, Patriarch of Constantinople, and presented to Charles the First through Sir Thomas Rowe, the English ambassador. In 1753 it was deposited in the British Museum where it is now preserved.

In about the same age we have the

CODEX VATICANUS.

This contained originally the entire Bible in Greek, including the Old and New Testaments. Many parts in both are wanting. But the Evangelical Histories are complete. It has usually been assigned to the fifth century, but influenced by many agreements with the Codex Sinaiticus, scholars now incline to believe that the Vaticanus was made by the imperial command of the great Constantine. This invaluable manuscript is in the Vatican Library at Rome.

Most probably of the same date is the

CODEX SINAITICUS.

It is in Greek, and is assigned to the first part of the fourth century. There is strong proof that it is one of the fifty copies ordered by the Emperor Constantine, and made under the superintendence of Eusebius, Bishop of Cæsarea. It contains the Old and New Testaments, the latter being perfect. The Codex Sinaiticus was discovered by Tischendorf in 1869 in the convent of Saint Catherine, on Mount Sinai, and is in the imperial library of St. Petersburg.

We have traced the Evangelical Histories by indubitable evidence to the fourth century. By several lines of proof we can connect them with the apostolic times.

After the manuscripts come the

CATALOGUES.

Rufinus, Presbyter of Aquileia, in the latter part of the fourth century, left a catalogue of the books of the Old and New Testaments, adding, "These are the volumes which the fathers included in the canon, and out of which they would have us prove the doctrine of the faith."

St. Augustine, the most celebrated of the fathers as a theologian, about the same time in Africa published a

list enumerating our own books of the canon, and including no others.

St. Jerome, author of the Vulgate, and eminent for his learning, also about the middle of the fourth century, supplied a catalogue similar to those of Augustine and Rufinus, only with the intimation of a doubt in regard to the Revelations.

Philostratus, Bishop of Brescia, in the year 380 gives a catalogue also identical with our own, except that it omits the Epistle to the Hebrews, and the Book of Revelation, doubted by some, but by him esteemed canonical.

Gregory Nazianzen, Bishop of Constantinople, in the same year enumerates the books of the New Testament, except the Revelations, which, however, he quoted in some of his other works. The Council of Laodicea, about the year 350, issued a catalogue agreeing with our own, except in the omission of the Revelations.

Eusebius, Bishop of Cæsarea, in the beginning of the fourth century published a catalogue embracing our present books, mentioning, however, that the Epistle of St. James, the Second of St. Peter, the Third of St. John, and the Revelations, while questioned by some, were yet generally received, and in his opinion properly. Cyril, Bishop of Jerusalem, made a catalogue of the Scriptural writings like our own, except in the omission of the Revelations.

Athanasius, Bishop of Alexandria, and the great adversary of Arius, about three centuries after the death of Christ, furnished a catalogue of the books of the New Testament, which are precisely those we now esteem canonical.

Origen, the most learned of all the fathers, in the earlier part of the third century, made the first com-

plete transmitted catalogue. It agrees with our present canon, and of course includes the Evangelical Histories.

Most probably nearly a century before Origen, and earliest of all catalogues, is the Muratorian Fragment, discovered in the Ambrosian Library at Milan in a manuscript of the seventh or eighth century. It came from the Monastery of Columbari at Boblio. Muratori, whose name it bears, published it about 1740 in his Antiquitates Italicæ. Although not mentioned, the Gospel of St. Matthew evidently stood first in the canon. The Fragment commences with a reference to the Gospel of St. Mark; St. Luke is third in order, and fourth follows St. John. The Book of Acts is mentioned as containing a record by St. Luke "of those acts of all the apostles which fell under his own notice."

Thus, a little after the middle of the second century we have in the Muratorian Fragment proof of the existence of the Evangelical Histories.

Nor must we forget the evidence furnished by the

COMMENTARIES.

Of these there were various kinds on different books of the New Testament. In the fourth century there were fourteen expositions. Julius Africanus, Ammonius and Origen wrote epistles, harmonies and commentaries on the sacred books. Eusebius in the year 300 says, "There remain divers monuments of the laudable industry of those ancient ecclesiastical men, besides treatises of many others whose names we have not been able to learn, orthodox and ecclesiastical men, as the interpretation of the divine Scriptures given by each of them shows."

Tatian in the year 170 began the list of expository writers, and was followed by Pantænus, a man of distinguished learning, and the illustrious Clement of Alexandria.

Testimony is also supplied by

HERETICS.

Numerous wild and fanatical sects arose in the early ages of the Church. These assaulted the orthodox faith, and were answered in writings which now compose a learned and extensive literature. Both parties appealed constantly to the Scriptures as a common standard, and especially to the Evangelical Histories, thus furnishing undesignedly incidental, but incontestable evidence to their authenticity.

Moreover, the argument is fortified by the works of

INFIDELS.

Julian the Apostate, about three centuries after the publication of the Evangelical Histories, noticed by name St. Matthew, St. Luke and St. John, and also events recorded in the Acts of the Apostles. Porphyry, a century before Julian, made his attack on Christianity. He urges objections against passages in St. Matthew, St. Mark and St. John, and also in the Acts of the Apostles composed by St. Luke, thus embracing in his opposition each of the writers of the Evangelical Histories, and establishing the existence and the works of all as previous to his own times.

Celsus, about one hundred years after the publication of the Evangelical Histories, in an effort to overthrow their authority, has perpetuated indubitable testimony to their authenticity. He says, "I could say many things concerning the affairs of Jesus, and different from those written by the disciples of Jesus." He accuses Christians of altering their Gospels, takes notice of their genealogies and assails their precepts.

We derive another proof of the authenticity of the Evangelical Histories from the

PUBLIC READINGS.

Augustine says, "The canonical books of Scripture

being read everywhere, the miracles therein recorded are well known to all the people."

Cyprian tells us, "Nothing can be more fit than that he who has made a glorious confession of the Lord should read publicly in the church—that he who has shown himself willing to die a martyr should read the Gospel of Christ by which martyrs are made."

Origen bears witness, "Thus we do when the Scriptures are read in the church, and when the discourse for explanation is delivered to the people."

Tertullian, before Origen, had testified, "We come together to recollect the Divine Scriptures; we nourish our faith, rouse our hope, confirm our trust by the sacred Word."

Justin Martyr, one hundred and forty years after our Saviour, wrote, "The memoirs of the Apostles"—called by him in other places Gospels—"or the writings of the Prophets are read according as the time allows. When the reader has ended, the President makes a discourse exhorting to excellent things."

Another species of proof deserves our attention. Irenæus, Bishop of Lyons, before the close of the second century epitomizes Christianity in a

CREED.

This is interesting as the earliest authenticated attempt to summarize the essential truths of the Evangelical Histories, and also as showing how long and how widely these must have been disseminated. Irenæus says:

"The Church, though dispersed throughout all the world, hath received from the Apostles, and their disciples, this faith in one God, the Father Almighty, Maker of Heaven and Earth, and in one Christ Jesus, the Son of God, who became incarnate for our Salvation; and in the Holy Spirit, who proclaimed through Prophets the dis-

pensation of God, and the advents, and the birth from a virgin, and the passion, and the resurrection from the dead, and the ascension into Heaven, in the flesh of the beloved Jesus, our Lord, and His future manifestation from Heaven in the glory of the Father, to gather all things in one, and to raise up anew all flesh of the whole human race, in order that to Christ Jesus, our Lord and God and Saviour and King, according to the will of the invisible Father, every knee should bow of things in heaven and things in earth, and things under the earth, and that every tongue should confess Him, and that He should execute just judgment towards all."

The Creed of Melito, a contemporary of Irenæus, shows also how his age had already become saturated with the facts of the Evangelical Histories.

"We have made collections from the Law and the Prophets relative to those things which have been declared respecting our Lord Jesus Christ, that we may prove to your love that He is perfect Reason—the Word of God; who was begotten before the Light; who was the fashioner of man; who was all in all; who among the Patriarchs was Patriarch; who in the Law was the Law; among the Priests, Chief Priest; among Kings, Governor; among prophets, the Prophet; among angles, the Archangel; in the voice, the Word; among spirits, Spirit; in the Father, the Son; in God, God; the King forever and ever. For this was He who was Pilot to Noah; who conducted Abraham; who was bound with Isaac; who was exile with Jacob; who was sold with Joseph; who was captain with Moses; who was the Director of the inheritance with Jesus the Son of Men; who in David and the Prophets foretold his own sufferings; who was incarnate in the Virgin; who was born at Bethlehem; who was wrapped in swaddling clothes in the manger; who was

seen of shepherds; who was glorified of angles; who was worshipped by Magi; who was pointed out by John; who assembled the Apostles; who preached the Kingdom; who healed the maimed; who gave sight to the blind; who raised the dead; who appeared in the Temple; who was believed on by the people; who was betrayed by Judas; who was laid hold on by the Priests; who was condemned by Pilate; who was pierced in the flesh; who was hanged on the tree; who was buried in the earth; who rose from the dead; who appeared unto the Apostles; who ascended into Heaven; who sitteth on the right hand of the Father; who is the Rest of those that are departed—God who is of God, the Son who is of the Father, Jesus Christ, the King forever and ever, Amen!"

In the previous lecture on the authenticity of the Old Testament we described the

VERSIONS.

These also bear testimony to the Evangelical Histories, which are contained in the Vulgate of the fourth century, and the Old Italic, and Peschito of the earlier part of the second century after the birth of our Saviour.

But no proof of the authenticity of the Evangelical Histories is so cogent, so palpable and so unanswerable as that supplied by the Fathers of the Church in their innumerable

QUOTATIONS.

Beginning a few years after our Saviour we find these invaluable extracts from the Scriptures. We now confine our remarks especially to the Evangelical Histories. The quotations are seldom in the precise words and order of the original. Such a method was in accordance with the custom of the times. In the same informal way passages were taken from the Old Testament, not only by Greek and Latin Fathers but even by our

Saviour and His Apostles. To suppose these quotations from some perished originals is a gratuitous assertion without one trace of proof. We recognize them as from our own familiar Evangelical Histories. Nor will the Higher Criticism disturb the conclusion of our common sense. It has run its circle and perished in the counter-currents of its own antagonisms. Acids and alkalies of hostile theories have neutralized each other. Opposing electrical forces have adjusted themselves into an equilibrium. The sky is cleared by its own violence, and we may once more discern plain truth by plain reason. St. Clement, about fifty years after the death of our Saviour, in his two brief Epistles quotes St. Matthew nine times, St. Luke four times and the Acts once. St. Barnabas quotes St. Matthew twice, St. Mark once and St. John once. St. Ignatius in his acknowledged epistles quotes St. Matthew nineteen times, St. Luke seven times, St. John twenty-nine times and the Acts five times. In the year 107 he suffered martyrdom at Rome.

St. Polycarp, who wrote to the Philippians in the first part of the second century, quotes St. Matthew seven times, St. Luke once and the Acts once.

But the force of the argument can only be realized by extracts from these venerable authors, called Apostolic Fathers because they had lived in the Apostolic times. Some of them were certainly contemporaries of St. John.

St. Clement quotes evidently from St. Matthew where he says, "Be merciful that ye may obtain mercy; forgive that it may be forgiven you; as ye do it shall be done unto you; as ye judge so shall ye be judged; as ye are kind so kindness shall be shewn unto you; with what measure ye mete with the same it shall be measured to you."

St. Barnabas precedes a quotation from St. Matthew by saying, "It is written," "Many are called, but few are chosen." He has also words contained in each of the first three Gospels, "He came not to call the righteous but sinners to repentance."

St. Ignatius could supply many quotations from the Evangelical Histories. The books from which the following extracts are taken will be obvious to all readers of the New Testament: "For the tree is known by its fruit. As Jonah was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth. For there are many wolves in sheep's clothing. Be ye perfect as also your Father in Heaven is perfect. For a spirit hath not flesh and bones as ye see Me have. Thou shalt love the Lord thy God and thy neighbor as thyself. I am the way and the life. I have glorified Thee upon the earth; I have finished the work Thou gavest me. The word was made flesh. I can of mine own self do nothing. Father forgive them; they know not what they do. Watch ye and be sober." "The disciples were called Christians at Antioch. It is hard to kick against the pricks." Paul is called "a chosen vessel." "This same Jesus who is taken from you into Heaven shall so come in like manner as ye have seen Him go into Heaven."

St. Polycarp affords the following: "Who raised up from the dead, having loosed the bands of the grave. The spirit truly is willing but the flesh is weak. Judge not that ye be not judged. Blessed are the poor and those that are persecuted for righteousness sake, for theirs is the Kingdom of God."

After the Apostolic Fathers, quotations of the ecclesiastical writers are so numerous that we could restore

the substance of the Scriptures should every copy in the world be obliterated.

Remember that Clement and Ignatius were contemporaries of St. John, and Polycarp his disciple. This connects the Apostolic Fathers with the Apostolic Age.

But tracing the Evangelical Histories from the two hundred translations of our times scattered over our world, through manuscripts, and catalogues, and readings, and creeds, and versions and quotations, to the earliest Christian writers, by four additional links we complete the long chain of evidence and bind it forever to the authorship which has been transmitted through the ages by the Universal Church.

We will mention first the testimony of

EUSEBIUS AND PAPIAS.

The former was the learned Bishop of Cæsarea, and an intimate friend of the Great Constantine. His Ecclesiastical History is one of the most interesting monuments of his times. It was written before 325, the year of the Nicene Council.

Eusebius has preserved a most remarkable extract from Papias, who said:

"For I have never like many delighted to hear those that tell many things, but those that teach the truth, neither those that record foreign precepts, but those that are given by the Lord to our faith and that came from the truth itself. But if I met with any one who had been a follower of the elders anywhere, I made it a point to inquire what were the declarations of the elders. What was said by Andrew, Peter, or Philip. What by Thomas, James, John, Matthew, or any other disciple of the Lord."

Here was Papias who saw and heard those who knew the Apostles of Jesus Christ. He had conversed with

those claiming to be acquainted with the very authors of Evangelical Histories. With such opportunities of information in regard to the original writers, what does Papias say? Hear his testimony:

"Matthew composed his history in the Hebrew dialect and every one translated it as he was able. Mark being the interpreter of Peter, whatsoever he recorded he wrote with great accuracy, but not, however, in the order in which it was spoken or done by our Lord, but as before said, he was in company with Peter, who gave him instruction as was necessary."

But it is urged that Papias omits to mention the Gospels of St. Luke and St. John. Through

IRENÆUS AND POLYCARP

We carry the chain of evidence to the writers of all the Gospels.

Of his opportunities for knowledge Irenæus testifies:

"But Polycarp also was not only instructed by Apostles and conversed with many who had seen Christ, but was also by Apostles in Asia appointed bishop of the Church of Smyrna, whom I also saw in my early youth, for he tarried a very long time, and when a very old man gloriously and most nobly suffering martyrdom departed this life, having always taught the things he had heard from the Apostles, and which the Church has handed down and which alone are true."

Thus Polycarp, who had heard the Apostles, instructed Irenæus, and Irenæus must hence surely know who wrote those Evangelical Histories he himself quoted and expounded and considered the very source and life of his faith. But Irenæus ascribes the Gospels to the authors whose names they now bear. Hear his words:

"John relates His original, effectual and glorious generation from the Father, thus declaring: In the be-

ginning was the Word, and the Word was with God and the Word was God. Luke taking up his priestly character commenced with Zacharias the priest offering sacrifice to God. Matthew again relates His generation as a man, saying: The Book of the generations of Jesus, the son of David, the son of Abraham. Mark, on the other hand, commences with the prophetical spirit coming from on high on men, saying: The beginning of the Gospel of Jesus Christ, as it is written in Esaias the Prophet."

But in addition to this unanswerable cumulative evidence it is certain that the Gospels and the Acts could only have been written within a brief period after the death of Jesus Christ. The conquests of Alexander had diffused the Greek language, and the conquests of Pompey had diffused the Latin language among the Jews, while their spoken language after the captivity was the Aramæic, a corruption of the Hebrew with the Chaldee. The three languages over the Cross were pictures of the nation. They sprang from the condition of the Jews, represented that condition, and in that condition only were possible. And thus, also, with the Evangelical Histories. These are filled with allusions to the circumstances of the country as they existed in the times of the Apostles, and which were wholly changed a few years after the destruction of the temple and the desolation of the country by the Romans. How the words *centurion*, and *prætor*, and *proconsul*, and *Cæsar*, and *Augustus* indicate a Latin domination! The Evangelical Histories are in Greek, yet not in classic Greek, but in just such a Judaized Greek as would have been written in those times and by those authors, and could have been written in no other times and by no other authors. Words are constantly used from the Aramæic, or daily

dialect of the people. Everywhere are visible traces of the three nationalities which gave character to Judea. A century after the ruin of city and temple, the style of the Gospels and the Acts would have been impossible, and all the researches and explorations of our times, in the minutest circumstances confirm the authenticity of these five most wonderful books of the Scriptures.

From manuscript, from catalogue, from commentary, from lectionary, from version, from creed, from heretic and from infidel, from particular authors, from incidental facts we have drawn our arguments. And there is no contradictory proof deserving consideration. Like rays of light all these lines of evidence converge towards the authenticity of the Evangelical Histories. Nothing by human reason can be more surely established.

One other consideration crowns our subject. The Church has extended herself over the world. She has her Scriptures, her sacraments, her ministrations, her observances. Her existence is the most influential fact in the history of man. Amid all the centuries of strife that have filled our earth with blood and flame and death, the Church has deepened and widened her sway over humanity. At this hour she is the most potent force in our boasted maturity of civilization. And there is promise of vigorous and dominant power over all the future of our race. Could such an institution be without a history? Shall she have no knowledge of her own origin? Shall she possess no record of the rise of her own doctrines and observances? To the Evangelical Histories she refers us for the narrative of her birth, her growth and her authority. She knows no other and there is no other. Her writers and her councils, representing the best learning of the world, from the beginning of Christianity ascribed the Evangelical Histories to their present reputed authors. In addition

to all the other proofs we have advanced, the Church is thus a perpetual witness to the authenticity of the five fundamental books on which rest her faith and authority, and in support of no other volumes except the Scriptures has there ever been such an array of cumulative and invincible evidence.

LECTURE VIII.

SUPERNATURAL EVIDENCE.

BY Supernatural Evidence we mean a direct interposition of the Deity intended to attest his Revelations. But Science urges that this is impossible. She establishes the reign of Law. Phenomena of the universe to her seem bound together in unbroken succession. Indeed, Science only recognizes this invariable sequence, leaving to Philosophy discussions about the relations of cause and effect. Induction is her province, and it is not wonderful that she regards with suspicion the intrusion of the Supernatural into that rigid order which she is always observing, studying, and confirming. And within just limits the jealousy of Science is right. Unless convincingly attested no man should credit a display of Omnipotence in the Miracle, and of Omniscience in the Prophecy.

Sometimes by what seem weak concessions the advocates of the Scripture would soften the oppositions of Science. It is said apologetically that the supernatural is not necessarily a violation of the order of nature, but that it may invisibly direct the order of nature for its own purposes. Gravitation draws to the earth a stone. I interpose my hand, and arrest its fall. I do not violate the law of gravity. It is only counteracted by the law of my superior physical force. Man, the mouse, the wren, even the fly are continually nullifying and conquering the attraction of the globe of the earth. Indeed, in

the same way to mind and muscle we owe all our triumphs over nature, marvellous to a barbarian as miracles to a philosopher. Hence it is argued, as man sets aside a lower law by a higher law without the violation of law, so may the Deity in supernatural attestations of revelation. And this is undeniable. The Almighty Power may always thus work. Yet such an explanation has no force as an argument. It does not touch the true point of inquiry. The question is not *how* the supernatural is exerted, but *is* the supernatural exerted. In our proof we deal with the *fact*, and not with the *mode*. We do not inquire whether the laws of nature have been controlled, or suspended, or violated, but whether a miracle has been proved by the testimony of credible witnesses.

Divergences arise from differing views in regard to the Deity. By denying a God, Atheism stops the inquiry. The old Deism reached the same result by asserting that God made the universe, and having wound his vast machine, left it without his superintendence to be moved by its original impulse. Pantheism, confounding God and the universe, and matter with spirit, affirms in nature one monotonous and everlasting succession. The fundamental principle in each makes supernatural evidence incredible. With Atheist, Deist, and Pantheist, logically, there can be no argument on the subject of miracle and prophecy. Their premises contain their conclusion, and in the definition of each is involved a denial of the possibility of the supernatural.

On the contrary, let me believe in the existence and perfection of an infinite Personal Creator! Let me be convinced that the universe was made by Him, and is an expression of His love, His wisdom and His power! Let me admit that always He is in all its parts to supply its force, to ordain its law, and direct it to the accomplish-

ment of His own everlasting plans! Every difficulty vanishes. Nothing more natural and reasonable than that a Personal Creator infinite in His power and perfection should interpose with a beneficent scheme for the present and eternal happiness of His feeble and suffering creatures. *How* He may confer His favor I may not suggest. Indeed I prefer leaving all to His own sovereignty. Believing in such a God the supernatural is credible, and not believing in such a God the supernatural will seem absurd. It will be henceforth presumed that our former arguments have been sufficient to prove such a God the cause of the universe.

But permit me to pass from these general observations, and to consider the specific objections urged against the miracles and the prophecies of the Scriptures.

I will begin with the celebrated argument of Mr. Hume, which has been abridged as follows:

"Our belief in any fact from the testimony of an eye-witness is derived from no other principle than our experience in the veracity of human testimony. If the fact attested be miraculous there arises a contest of two opposite experiences, or proof against proof. Now a miracle is a violation of the laws of nature, and as a firm and unalterable experience has established these laws, the proof against a miracle from the nature of the fact is as complete as any argument from experience can possibly be imagined, and if so, it is an undeniable consequence that it cannot be surmounted by any proof whatever derived from human testimony."

Mr. Hume ingeniously places in one scale the fact that men falsify, and in the other scale the fact that, in our experience nature is unchangeable, and turns the balance in favor of the impossibility of establishing a miracle by witnesses.

But observe the foundation of the argument! Mr. Hume asserts that experience has proved the invariability of the order of nature. Whose experience? Does he mean his own experience, the experience of all who may read his essay, of every man of his own generation? Conceded! Does he mean the experience of centuries preceding his own age? Conceded! Does he mean the experience of men one hundred years after the death of Christ? Still conceded! Or does he mean the experience of the apostolic witnesses who testify to the resurrection of their Master? This is the precise fact in dispute. The very question is, did witnesses in the *time of Jesus* see His miracles, behold Him after His resurrection and look on Him ascending into Heaven? Mr. Hume asserts what he should prove. In plain language, he begs the question.

Besides, as has been well urged, he makes experience synonymous with inexperience. In a trial for murder a thousand witnesses might swear that they did not see the accused stab the deceased. But they were not present and could not behold the assassination. All the members of the human family might have been absent from the scene but one, and yet the experience of that one would outweigh the inexperience of the rest of earth's millions.

Only a few of mankind could possibly witness any supernatural attestation. Manifested to all, the supernatural would have no more force than the natural. Only infrequency can give value to miracles. The question is, can we believe the few witnesses who testify to the facts?

The application of Mr. Hume's argument leads to absurd results. A few centuries since no man believed that our earth turned on her axis and revolved about the sun. The eye testified against the truth. When Copernicus announced his system, it was, in Mr. Hume's sense, opposed to the experience of the whole world. Yet the ar-

guments of reason overcame the testimony of sight. But had Mr. Hume's speculations been accepted, the system of Copernicus could never have gained a believer against, what he terms, the experience of mankind through all the ages of human history. The argument is self-destructive. It would sweep away, not only Revealed Religion, but Inductive Science, and keep our race in the childhood of perpetual barbarism. Every savage could urge his inexperience as a reason for his disbelief, and prove himself as wise as our prince of philosophers.

Strauss suggested a theory which has none of the ingenuity of Hume. He held that the Evangelical Histories, several centuries after Christ, shaped themselves from the traditional myths of the Church into records of miracles so as more and more to conform the career of the supposed Messiah to the prophetic descriptions of the Old Testament. Such a theory can be tested only by facts. By arguments which to me seem overwhelming it has been shown that the Evangelical Histories, before the close of the first century, were composed by their reputed writers, and this established, destroys the very foundations of the theory of Strauss. Rejecting the proofs adduced, my Reason could be convinced of nothing, and would sink into the gloom of universal doubt. Indeed, the German Higher Criticism, as it complacently styles itself, by its spirit, and methods, like the sophism of Hume, leading inevitably to the overthrow of all belief, destroys not only philosophy, but the possibility of philosophy.

Dr. Carpenter, of the University of London, has expanded an argument foreshadowed in his "Mental Physiology." To the facts in Abercrombie he has added some striking cases of sense-illusion. Persons of superior shrewdness and intelligence, on the testimony of eye and

ear, with the utmost assurance have reported things afterwards proven never to have occurred. Multitudes have been misled into a belief of sights and sounds which existed only in imagination. Indeed, the senses of men are liable to daily impositions. Now it is urged that in the same way the miracles of the Bible were deceits practiced on the witnesses by themselves. But if the argument have force it must apply to every thing in life, and shake confidence in whatever the senses testify. Are not the Physical Sciences founded on the very evidence this theory would discredit? Without observation by the senses could either Chemistry, or Geology, or Astronomy have existed? Disbelieve what your eye sees through the telescope, and where will be your Science of the Heavens? Distrust your ear, and your finger, and the telegraph is an unmeaning toy. The argument of Dr. Carpenter would close his laboratory, and make impossible his profession, and sweep away the very basis of the splendid superstructure of our Modern Science.

Despite all theories, practically the senses are reliable. They are trusted by the very men who would shake faith in their testimony. We learn to discriminate. It is discovered that illusions and delusions are abnormal, springing from fear, from fancy, from disease, from derangement. One sense corrects another, and over all Reason stands sentinel. Mistakes seldom occur, and on the testimony of their senses men daily invest their money, and trust their lives.

The feebleness of the argument is best seen when applied to the miracles of the Bible. We will select those relating to the children of Israel in their flight from Egypt and journey through the wilderness. Numbering about two millions they were the witnesses to whom Moses constantly appeals. This multitude thought they

saw the Nile turned into blood when it was always water; thought they saw the air filled with locusts, and the earth covered with vermin when neither had been ever infested; thought that fire fell from heaven, and cattle were killed and infants destroyed, and that for three days Egypt was in sunless gloom, whereas the whole was a mere illusion. A nation persuaded itself that it had travelled for miles on the bottom of the sea between walls of water, and had sung in triumph on the other side, when not a man had gone through the deep, and not a note of exultation had been uttered. We are asked to believe that these two millions of people supposed that they received their law from a burning mountain, and were daily supplied with food during forty years in the wilderness, whereas in fact not a word was ever heard from the top of Sinai, and not a crumb of manna fell to earth from heaven. Now, that the narratives may be false is possible. That the whole story may be a fabrication is conceivable. But that millions of men during forty years cheated themselves with illusions in matters touching their lives, is an absurdity. Such impositions on the senses are impossibilities.

M. Renan is a poet in prose who paints a picture better than he points an argument. He claims that, in the supreme all-including and all-evidencing miracle of the Bible, the heart seduced into deception the eye, the ear and the finger. After His death the affections of His disciples converted their dead Master into a phantom which they mistook for a living reality. But the fanciful and brilliant Frenchman must state his own case.

"Death," he says, "is so absurd a thing when it smites the man of genius, or the man of large heart, that people will not believe in the possibility of such an error on the part of nature. The little Christian society of that day worked a veritable miracle: they resuscitated Jesus in their

hearts by the intense love which they bore towards Him. The love of the passionate, fond souls is truly stronger than death, and as the characteristic of a passionate love is to be communicated, to light up like a torch a sentiment which resembles it, and is straightway indefinitely propagated, so Jesus in one sense, at the time of which we are speaking, is already resuscitated."

M. Renan regards the narratives of the resurrection of Jesus Christ as the easy self-deceptions of passionate children. Now what say the very histories to which he is himself indebted for the facts of the resurrection? Does the account these affectionate children give of themselves agree with the theories of the fanciful Frenchman? Did their hearts make them credulous? Was their love so strong that it created a phantom of the imagination? They themselves state that they were often insensible to the most powerful proofs of the resurrection. When they approached the sepulchre they bore in their hands the evidences of their want of faith. Their spices were to embalm a corpse, and show that they expected to find a dead friend, not a living Lord. When after His resurrection Jesus stood in their midst they supposed Him to be a ghost. He had to banish their doubts by appealing to His flesh and eating in their presence. Thomas for all time is a typical skeptic. After repeated appearances, even on the Mountain of Ascension, "some doubted." Always the disciples charged themselves with a stupid incredulity.

Let us apply to ourselves the fancies of M. Renan. We behold a friend expire; we follow him to his grave; we witness his burial. Could our affection make us believe we saw him alive? Or could it persuade us that we heard him, touched him, beheld him rise into heaven? Suppose that, deluded by a passionate love, you affirmed

such things when in fact your friend was in the grave! You would be deemed a lunatic and sent to an asylum. To summon phantoms from tombs through our affections; to impose on our memories words never spoken; to follow the delusion for years; to sacrifice life for the deception would be impossible to sanity. No intense love, nor enthusiastic fancy could persuade us that our buried dead are visibly, tangibly and audibly present about our tables and around our firesides.

Passing from particular objections we remark that the Scriptures prepare us to receive their supernatural attestation by connecting it everywhere with the most perfect Moral System ever known in our world. The two are inseparable. You must take them together. Nothing can be weaker than our modern effort to retain the moral system and repudiate the supernatural system as antiquated superstition. Turn to the first verse of the Bible! It ascribes an elemental universe to the creation of God. Then follow cycles crowded with works produced by an Almighty Architect. A world is deluged and a race saved by a divine interposition. Patriarchal promises and covenants are made by the voice of God. Jehovah scourges Egypt, divides the sea, moves in cloud and fire, dwells visibly in tabernacle and temple. From Him through centuries prophets profess to receive their directions, predict futurity and delineate a Messiah, whose birth, life and death are surrounded by the miraculous, and who is described as coming from a tomb to ascend the throne of a universe. Do the Scriptures open with the supernatural? They close with the resurrection of a race to judgment and the conflagration of our world. Through all God is a prime actor. The Bible is a history of Jehovah in His manifestations to man. Especially is it a record of Redemption. Its moral

system occupies a small space, and is always imbedded in the supernatural. Can you remove from the rock its composing shells? Can you take its fibres from a tree? Can you separate from a body the minute cells that build up its life? Impossible! Of the Bible the supernatural is the substance. Yet amid its miracles and its prophecies is a matchless rule of virtue. Surely the excellence of the moral system is a presumption in favor of the supernatural system. He who enjoined immaculate holiness could not devise detestable imposture.

Between miracles and morals, by a few particular illustrations, let me show you how intimate the connection.

Does the Decalogue enjoin a pure worship of God and the strictest observance of our duties towards man? It was preceded, accompanied and followed by the most awful manifestations of the divine majesty suited to impress the senses of a rude people, and dispose them to a reverential obedience. More! The supernatural displays authenticating the Law are parts of a continuous history beginning with the creation, and embracing in prophecy the everlasting future of man.

In the Gospels still more impressive is this union of morals and miracles. Narrations of supernatural events occupy by far the greater part of the Evangelical Histories. Nearly every precept of our Saviour stands related to a miracle. Does He preach on a mountain? Immediately before He heals the sick, and immediately after He cleanses a leper. Does He recommend benevolence as more acceptable than sabbatic sanctity? It is by curing a withered hand, and making straight a deformed body. Does He sum all duty in the love of God and man? Just before in the narrative is an illustration of the resurrection of the dead. Would He show forever the touching beauty of human sympathy? He

drops a brother's tear before the grave from which He commands a brother's life. Would He exhibit a lesson of charity? By miraculous bread He feeds a hungry multitude. Would He enjoin filial affection and the forgiveness of enemies? It is on a cross where He dies for others above a world which He shakes, and beneath a sky which He darkens. He leaves His disciples a last proof of love by lifting over them hands of blessing in a passage from earth to heaven.

St. Paul, who wrote the immortal description of charity, relates also that he heard a divine voice, saw a divine light, and was converted by a divine power.

Behold the grand characteristic of the Bible! Every miracle is a teacher of truth and a promoter of virtue. The apochryphal, the mediæval, the modern prodigies are isolated and disjointed, as also puerile and contemptible. Too often they bear the marks of avaricious or ambitious imposture. But the Scriptural miracles are evolutions of a venerable system extending through centuries, each performing its part in authenticating revelation, each having its place and mission, and all, like stones in an edifice, portions of one majestic temple of truth. Works of superstition pass away after filling the pockets of villains and exciting the stare of the multitude. Never do they become incorporated with the moral and intellectual development of humanity. How different the miracles of the Scriptures! Chiefly they were designed to attest Revelation. Yet that done they never die. They live to enforce the moral system and to guide the spiritual experiences of Christianity. They teach at the fireside and glow in the pulpit. They become the holy emblems of the Church, musical in her songs, and beautiful in her art. Yes! the miracles of the Bible are both inspirations to genius and symbols of Salvation.

In conclusion, permit me to mention a characteristic of Scriptural Supernatural Evidence too long overlooked.

With all their genius the Greeks made slight progress in the knowledge of the universe. Aristotle sometimes approached the modern inductive methods, but the world for ages was beguiled from them by the brilliant imagination of Plato. In his Phœdon he taught that truth must be reached by suppressing the senses and looking into the soul for her pure image. This turned man into a philosophical abstraction. His physical nature was depreciated to exalt his intellectual. Mere spiritualized fancies were substituted for the study of laws in facts.

Modern science secures her triumphs by regarding man in his whole constitution. Instead of despising, she employs the senses. To secure her eminence she climbs the steep and narrow paths of observation and generalization. On facts she bases her structure of eternal truth. Her astronomical calculations she verifies by the telescope. By the spectroscope she proves to the eye the unity of the universe. Surrounded by retort and battery the chemist does not disdain touch, or taste, or even smell. Geology, botany, mineralogy, and a whole sisterhood of studies, base themselves solely on observation. Modern science bears into the midnight of nature the lamp of the senses that by them Reason may be guided to the truth.

To these inductive methods how similar the system of Supernatural Evidence in the Scriptures! First consider prophecy. This does not employ abstract processes, metaphysical deductions, or philosophical speculations. It makes, like science, its appeal to sense. In Isaiah, in Jeremiah, in Ezekiel, study the pictures of Babylon, Ninevah, Tyre, Petra, and Jerusalem! Survey now the ruins of those ancient cities as visible to the modern

explorer! How the sketch of the prophet corresponds to the account of the traveller! The eye reads the prediction on the page of Revelation, and the eye reads the fulfilment on the page of Providence.

More striking still the comparison between the graphic prophetic delineations of the Messiah in the Old Testament, and the vivid histories of the Messiah in the New Testament. Resembling the scheme of science, the scheme of prophecy, from creation to judgment, embracing individuals, cities, kingdoms, empires, races—so vast, so minute, so protracted—is an appeal to the eye.

Applied to miracles the illustration is even more complete.

Would the Creator evince to a rude people his Personality? He breaks the uniformity of nature which lulls the soul into pantheistic stupor by violently interfering with that mechanism of the universe whose perfection of operation silently removes God from the faith of man. Behold Him come forth from His repose in His majesty to convince the multitude of His existence and impress the obligation of His laws, not by arguments addressed to reason, but by displays overawing through the senses! His attributes are no longer capacities slumbering in His Godhead. They become living and perceptible facts, incorporated with the world's history by a power and wisdom manifestly infinite. Is an ideal of virtue to be displayed? It is not by the song of the poet, the picture of the orator, or the speculation of the philosopher, but by the example of a man mortal, yet divine. Is wisdom to be taught? In Jesus Christ she is not a system but a life. Is immortality to be revealed? It is witnessed by the eye in the resurrection and ascension of a triumphant Saviour, and is no longer an argument, but an incarnation, and not an expectation, but a fact.

By addressing the senses Scripture is in sympathy with science. Ancient philosophy scorned this physical part of man's nature. Hence she gave no progress to humanity. Everything petrified under her touch, until Bacon, following the dim hints of Aristotle, showed that our knowledge of the universe must be based on observation and experiment. Science at once becomes a new power. Through the organs of the body she marries the soul to the universe, and lo! a birth of universal blessing.

But while science through the ages was groping towards these achievements, Religion laid the foundation of her system in supernatural testimonies. To eye and ear her miracles and her prophecies had long been her evidences. What we laud in science shall we deride in Christianity? *Ultimately both rest on the senses.* How strong the presumption that both are parts of the same scheme and derived from the same original!

LECTURE IX.

PRESUMPTIONS FAVORABLE TO JESUS CHRIST.

IN His humanity Jesus Christ was an unlettered Jew. Described as having royal blood in His veins, He was yet the reputed son of a poor mechanic. He passed His early life in a small village. While rabbis were not His instructors, publicans, fishermen and artisans must have been His companions. Indeed, for these very reasons His claim as a teacher was repudiated by the learned and exclusive doctors of Israel. About the temple the priests rejected Him with insults. Under such circumstances we might expect something in the thought and style of our Saviour indicating His origin and associations. In a similar situation no other man ever escaped the taint of a village ignorance, and vulgarity. You look for this in vain in the actions and discourses of Jesus Christ. No instance can be produced of slang or provincialism, of national prejudice, of social jealousy, or offensive assumption. Through His words and deeds breathes an exquisite delicacy. Had this son of the people been born and educated in a palace like that of His ancestors David and Solomon, surrounded by princes and habituated to the elegances of a court, He could not have manifested a more royal and refined courtesy. In His parables, His sermons, His ordinary conversations what simplicity, what propriety, what aptness, what dignity, what majesty! Art is exceeded. The ideal of culture is realized and surpassed. Especially in the Sermon on

the Mount, in the parables of the Prodigal Son, the Good Samaritan, the Wise and Foolish Virgins, Dives and Lazarus, the Great Supper and the Ten Talents, do we discover a most exquisite beauty of conception and expression. In these nothing of the village mechanic! Like the sun in a translucent drop, shines through them a visible glory unmarred by mortal blot. Never has been approached the touching and affectionate solemnity of the discourses before the crucifixion, the exclamations amid its agonies, the utterances after the resurrection, the majesty of command and promise previous to the ascension, or the sublimities of the descriptions of the Judgment with its awards of Life and Death everlasting. Here is nothing to mark the vulgar pretender and everything worthy the world's Messiah.

We must remember also that Jesus Christ was characteristically a Jew. He was a descendant of Abraham, Isaac and Jacob, of the tribe of Judah, of the family of the royal David. What could we expect from Him but the bigoted exclusiveness of His nation? Moreover, in the forming period of His youth rabbinism was peculiarly dominant and restrictive. A system of caste prevailed almost as narrow and remorseless as that of India. The Jewish doctor despised the people, and regarded with haughty and patronizing rigidity those inferior to him in rank. To Sadducees, to Pharisees, to Priests and Rabbis and People, the Gentiles were loathsome outcast wretches, having no part in the covenant of Jehovah, and doomed to everlasting exile from Heaven. Barriers deep as Hell separated all other nations from Israel. How then could a Jew of humble birth and imperfect education, rise above the prejudices of his race, the instructions of his teachers, the creed of his parents, the influences of his life, cut through the iron net-work of caste, hurl down the walls

of sect, rise superior to himself, and his nation, and soar above all obstacles to the summit of an unsurpassable philanthropy, and into an atmosphere of universal and eternal light, and establish a religion adapted to all times, to all places, to all peoples, whose fundamental doctrine of supreme love to God and equal love to our neighbor constitutes a moral system, suitable to men on earth, to angels in heaven, and all beings who can ever owe allegiance to the throne of the Creator? Such a truth may fitly shine as a halo around the brow of the Messiah of our humanity. It predisposes us to a belief in His claim as a Redeemer.

And while our Saviour with aims the most revolutionary was sweeping Judaism away, yet with a delicate conservatism He was perpetuating whatever was universal in its application and everlasting in its importance. How minutely realized in Him the national expectations! The ceremonial, the political, the moral elements of the old were not forgotten in the new. Heaven and Earth may pass away—Law and Prophet shall be fulfilled in Jesus Christ. Is this the spirit of imposture? Is this the temper of fanaticism? Could a mere ambitious human ignorance have contrived the minute, the varied, the innumerable correspondences between the types and promises and predictions of the Old Testament, and the birth, character, actions, death, and asserted resurrection and ascension of Jesus Christ? Or if the loftiest mortal genius could have conceived so many exquisite, subtle and beautiful harmonies, what possible earthly wisdom could have realized them in an actual life? Here again in our Saviour are all the marks of truth.

Wonderfully mingled in Him the antagonistic elements of the revolutionary and the conservative. Judaism was not so much abolished as perfected by its expansion into

Christianity. In seeming destruction types are fulfilled, promises are fulfilled, prophecies are fulfilled. The carnal becomes the spiritual; the particular the universal; the temporary the eternal. All the germs of Christianity were reposing in Judaism until in some plenitude of wisdom they flowered forth into an everlasting beauty and glory. Now this prudence, this delicacy, this commingling of opposites, this dignified reserve united with daring courage, are grand characteristics of Jesus Christ which make Him a model of wisdom for the world. In Him we find them as they should be in a Divine Messiah.

But history enables us to see how different would have been the course of a vulgar, selfish, ambitious deceiver. The dream of the Jew was a Deliverer who could break the Roman chain, and establish in Jerusalem the throne of David to rule the world. Only such a Messiah could he see in the splendid visions of his prophets. His soul glowed with the hope of a universal dominion created by the sword of this predicted conqueror. Yet, while dazzled with these dreams, a midnight of tyranny was over the country of the Jew. He was under the iron hand of the Gentile. Roman soldiers held his capital and desecrated his temple. Shall the sons of Abraham bow to infidel oppressors? Shall David pay tribute to Cæsar? Shall the children of Satan grind those elected through the covenant of Jehovah? By an army to drive the Roman from the city of David and the temple of God was the burning wish of the Jew. His passionate prayer was for a Messiah who would break his fetter, and bring a world to his feet. Only through the blood of battle did he expect to realize this brilliant dream of earthly dominion. Hence the Jewish impostor always sought the popular support by personating such a conquering Messiah. Now we know that Jesus Christ created a boundless

enthusiasm among the people. They followed Him in crowds with hosannas. Gladly they would have made Him King. Had He accepted an earthly crown, priests, scribes and Pharisees had been His followers. They were waiting and watching for such a deliverance as seemed signified by His words and works. People, synagogue, sanhedrim, and temple might have been at His disposal. Such a temptation would be irresistible to imposture. Why did Jesus Christ refuse to realize a nation's dream? Why was He deaf to a nation's call? Why was He not dazzled by a nation's crown? He preferred insults to acclamations. He chose thorns for His diadem. He mounted a cross instead of a throne. With Him a kingdom of this world was nothing compared with an everlasting regency in Heaven. No deceiver ever thus set aside the tangible rewards of time for the invisible glories of eternity.

Remark also the instrumentalities chosen to establish and extend the new religion! They corresponded to the exalted spirituality of the system. We have seen that Christ could have allied Himself to priest and scribe for the emancipation of the nation. Then, representing temple and synagogue, learned and powerful rabbis would have been his Apostles. A selfish and aspiring teacher, with vast talents and influence, would have secured such associates. To a calculating human wisdom what more absurd than to seek the instructors of Israel in the ranks of the obscure, and the unlettered! Can ignorance teach learning? Shall a rustic villager indoctrinate a capital dignified by sanhedrim and temple? In this new dispensation are fishermen and publicans to take their place in that venerable succession which includes Moses, and David, and Solomon, and Isaiah, and Daniel! Johns, Peters, and Matthews to crown a work graced by princes,

poets and law-givers of Israel! The glory of a grand prophetic past to terminate in ignoble and unlearned men! Nothing brought on Jesus Christ more ridicule and opposition than such a choice of His assistants. To overthrow idolatry, supersede Judaism, supplant philosophy, revolutionize a world, and make a religion universal with such instruments seemed absurd. Yet the wisdom of the Nazarene is justified by His success. Fishermen and publicans have surpassed prophets and kings. By lowly men Christianity was introduced and established. History never witnessed such a triumph. The most brilliant Gentile genius possessed not the power of these humble Jewish disciples. Unlettered apostles have become the teachers of our world. The impress of their writings is unrivalled in depth, usefulness and extent. Not only have they regenerated nations, but created literatures and philosophies, stimulated art and science, and collected around themselves the erudition of the ages. Mere worldly policy would never have selected the Apostles, and yet the choice of their Master is vindicated as worthy of the Messiahship.

Nor should we overlook the form of the Evangelical Histories. Had they been developed in the order of theological treatises, like such discourses they would have been doomed to the shelf, and never could have obtained a circulation among the people. How the Drama and the Romance seek popular favor in the variety and vivacity of Dialogue! Yet this is a preference having in view mere artistic effect. In the Gospels are no imaginary scenes and personages moving in paint and robe and mimicry beneath a theatrical glare. Nor do we perceive a trace of those literary arts which would excite attention by fascinations of plot, style and character. In the Evangelical History we have life itself. Speakers and actors

are real men. Theology is vivified in biography. The wisdom which is to guide the ages springs forth from the most casual circumstances and the most trivial incidents. A despised Samaritan woman, a detected adulteress, a reclaimed Magdalen, a poor widow, a trembling paralytic, even a crucified thief furnish words and deeds which are to instruct man forever. Thus the smallest events of time become types and teachers for eternity. Yet all so natural and spontaneous that we fail to perceive the plan of an everlasting wisdom. Nothing resembles this in any literature. Art is so transcended as to be forgotten in the beautiful and unaffected simplicity of the Gospels. Without effort that dialogue which is the dream of Drama, Romance and Philosophy assumes a living power at once irresistible and inimitable. Should the Messiah appear He could have no record superior to the Evangelical Histories.

We are struck also by the completeness in the life of Jesus Christ. His biography stands alone. In the career of every other man you can discover mistakes. Something is defective, or unfortunate, or to be regretted. You can suggest corrections. You are not satisfied. You would have it otherwise. In all other human brightness however dazzling there is yet a spot. How different with Jesus Christ! Here is perfection! With exquisite sympathy for our mortality the life of the Saviour is complete in its details, its development, its totality. Nothing can be added and nothing can be subtracted. A picture of Raphael, a statue of Angelo, the career of Paul, the character of Washington you may conceive improved. No human ideal beyond another touch. Who would change the life of Jesus? From manger to cross He is unalterable and inimitable. He stands by Himself in his pure and simple glory. He unites in career and charac-

ter all we could expect in man's Messiah. Jesus Christ lived for others. Self was lost in benevolence. About Him was an atmosphere of holiness. Over Him was a halo of love. Forgiveness breathes for His enemies who mock Him with the taunt and pierce Him with the spear. What dignity in His resurrection! What majesty in His ascension! If clouds received His person they did not obscure His example. His influence has come down through the ages. In proportion as men are good they are drawn to Him. It is in pious hearts He lives. He is the spring of the holiest affections. He is the object of the sublimest hopes. He is the ideal of the moral perfection of our manhood. Always is His image crowned as with light from Heaven. As rays converge to the sun all virtues centre in our Saviour. Remove from our world the character of Jesus Christ and you abandon it to moral gloom. Let His religion be established among the nations, and you realize for humanity its dream of universal love, light and joy! In His system and in His character you perceive the marks of a Messiah superior to all human conception.

One characteristic marks false religions. They sacrifice the moral to the ceremonial. Haughty, vengeful, murderous, Achilles was a pious hero if he presented libations and offered hecatombs. Paris could have Helen if he sacrificed to Venus. A temple to Jupiter would condone the avarice of a Pygmalion. The smoke of the altar, the beauty of the shrine, the pomp of the procession, the costliness of the gift hid the lust of the heart and the evil of the life. Even now men sometimes forget the heinousness of the sin in the glitter of the ceremony. Often the garb of the philosopher has concealed a pride as offensive, if not so pernicious, as vice or crime. Only one system begins in the CONSCIENCE. The old

prophets considered the splendor of their visions, and the magnificence of their ritual as nothing compared with moral rectitude. Separated from a pure life sacrifice was an abomination. But our Saviour penetrated to the intention of the soul. Repentance was His first trumpet-call to the conscience. He demanded absolute sincerity and the renunciation of every sin. There was no other path to the cross and heaven. By his works every man was to be known, and rewarded or punished everlastingly. Holiness was the aim of Jesus Christ. Holiness was to flow from the heart and purify the life. Holiness alone makes suitable for heaven. No Messiahship could have a loftier aspiration or more indubitable signature than the creation of a universal kingdom founded on everlasting holiness.

All the considerations urged have produced in men a confidence and admiration which, of themselves, constitute a presumption in favor of Jesus Christ. Especially when we remember His transcendent claim does the argument become forcible and the phenomenon unexampled.

The veneration inspired by our Saviour is instinctive. Even the wicked are touched by the beauty of His words, the glory of His works, and the sublimity of His love. According to the fashion of our times the men who most deride His miracles are loudest in their praises of His character. Let us see to what conclusion we are conducted by this universal admiration!

Human nature resents boastful assertion. Unless supported, grand claims and pompous titles excite the sneer. Pretentiousness never long keeps its place in the veneration of the world. Time discovers imposture and scatters stolen plumes. Only modest merit endures.

But while Jesus Christ is thus loved and venerated;

while canvas and marble represent His mild majesty; while poetry celebrates Him in song, and architecture erects to Him temples, no man ever claimed for himself such transcendent powers, such implicit obedience, such overmastering authority. No philosopher of ancient or modern times dared describe himself in such terms as are habitually appropriated by Jesus Christ. Compared with the words He uttered and the titles He assumed, even oriental royal records are the merest modesty, unless we concede to the Founder of Christianity a right to His matchless prerogatives. How is it that while the pompous vanity of the monarch-conqueror excites a smile, the more soaring claim of the lowly Nazarene does not cloud our admiration? What would hurl any other mortal from his pedestal lifts Jesus Christ higher in our esteem.

How true, how deep, how exalted, how matchless, how divine the merit which prevents such claims from being resented as odious, absurd, and contemptible! Without foundation they would be ridiculed from the the world. Jesus, indeed, describes Himself as the visible glory of Godhead. He places Himself on the throne of the universe. Subject to Him are Hell and Heaven. And although born in a manger, nailed to a cross, and buried in a grave, humanity gives Him the homage of its instinctive and affectionate reverence as if it indeed recognized Him as the monarch of creation. In this fact I find a strong presumption in favor of His Divine Messiahship.

Permit me to make one concluding suggestion. It would seem impossible for mere human genius to describe the perfection of God united to our mortal nature. How far shall the divine element prevail? How far the human? How shall the two be harmoniously combined? What

peril in the attempt! Who can adequately express the infinite love, power, wisdom, holiness and majesty of God manifested in the life of a suffering and dying man? In such a picture are requisite what boldness, what delicacy, what subtle mastery of thought and style! Almost certainly must the result be absurd, or ludicrous, or monstrous. Yet in Jesus everything comports with Jehovah. The life of the man on earth is not unsuitable to the glory of God in Heaven. As rays to the sun, the terrestrial in Christ points naturally to the celestial. Harmonized in time, Human and Divine will harmonize through eternity. Between the two is neither breach nor chasm. The biographies of unlettered Jews are fitting introductions to the Everlasting Kingship of the Incarnate Creator of the Universe. Of what other man of earth's millions could you affirm that his career and character were not incongruous with a dignity so transcendent? Only the sketches of Jesus in the Gospels can be considered worthy parts of a terrestrial experience and development, which, without violence, or impropriety, can be carried upward and onward to a celestial majesty divine and everlasting.

LECTURE X.

PROOFS OF THE RESURRECTION.

SEPARATELY and independently to establish each particular miracle of the Bible would be a work vast and impossible. Nor is it necessary. Twilight is indeed welcome before the appearance of the sun. But the morning vanishes in his noon's kingly brilliance. Prophecies and miracles were only heralds of a splendor promised in the day of Jesus Christ. We need not dwell in their twilight of proof if we have a blaze of brighter evidence. In condescension to our human weakness we have one grand test of Christianity including everything before it. Prove the Resurrection of Jesus Christ and reason is satisfied. Did He rise from the dead? Then He is the star of the Old Testament and the sun of the New. The Resurrection is the keystone to the arch of both dispensations. Rather it is the crown of the proof of the whole Scripture. To it all the other testimonies converge, and in it are included, so that, even logically, on it we may concentrate our arguments.

And its proof involves only facts. Neither theory nor speculation is necessary. Philosophers and scientists are not essential to our inquiry. Modern law refers many questions to persons trained to special excellence called experts. These cases are exceptional, and often produce embarrassment through differences of opinions arising from professional pride and interest. Usually in our courts the truth is best attained by means of witnesses

drawn from the ordinary walks of life, and who are recommended by shrewd natural sense and integrity of character.

Testimony is the scriptural proof of the Resurrection. The Bible bases Christianity on the *senses*. Our Lord appealed to the *eye*, to the *ear*, to the *finger*. He claims to have been *seen*, *heard*, *touched*, after His Resurrection. To prove Himself no disembodied spirit, it is narrated that He ate fish and honeycomb. He is described as saying to His disciples, "Handle Me and see," and to Thomas, "Reach hither thy finger, and behold My hands, and reach hither thy hand, and thrust it into My side." How clear and emphatic His recorded words! "Thus it behooved Christ to suffer, and to rise from the dead the third day, and ye are *witnesses* of these things." The grand function of the apostolic office was this *testimony* to a risen Saviour. When choice was made to fill the place of Judas it was said, "Wherefore of these men who have companied with us all the time that the Lord Jesus went in and out among us, from the baptism of John, unto the same day that He was taken up from us, must one be ordained to be a *witness of His Resurrection*." This was St. Peter's view of his mission as seen in his Pentecostal sermon. He is said to have cried to the Jews, "This Jesus hath God raised up, whereof we all are *witnesses*." And in preaching to the Gentiles when Cornelius was baptized, the great apostle was yet more explicit. He is represented as affirming, "And we are witnesses of all things which He did, both in the land of the Jews and in Jerusalem, whom they slew and hanged on a tree. Him God raised up the third day, and showed Him openly, not to all the people, but to *witnesses* chosen before of God."

This testimony of the Scriptures exists in a form which

lawyers style a deposition. Formerly it was supposed that all the advantage to truth is in a trial by jury, where the face and manner of the living witness can be scrutinized. Now, however, eminent practitioners prefer to have testimony taken and recorded in a private office, so that the judge can investigate the deposition at his leisure, and deliberately apply every legal test to the veracity of those whose evidence he examines. In such a case he deems the record sufficient in itself, and does not go beyond it for the truth.

It is according to this approved modern method we are to try the Gospels and the Acts, those five Evangelical Histories containing, as we claim, in themselves the proofs of our Saviour's Resurrection. The apostolic witnesses cannot be before us, but like the judge in chambers, we have substantially their depositions. St. Matthew and St. John profess to describe what they saw and heard. St. Mark and St. Luke composed their narratives on the reports of others. St. Paul asserts that he heard the voice of Jesus Christ and saw His glory, not only after the resurrection of His Master, but after His ascension into Heaven. He affirms that his Lord said unto him, "I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appointed thee for this purpose to make thee a minister and a *witness* both of these things which thou hast seen, and of those things in the which I will appear unto thee."

In the case of eye-witnesses, like St. Matthew, St. John and St. Paul, we have the advantage of directness, but in biographers like St. Mark and St. Luke who gather materials from many eye-witnesses, we secure the benefit of numbers. Few histories are based on both methods. Hence the Scriptures combine all possible excellences in the nature of their record.

We may also remark that we have already ascertained the authenticity of the Evangelical Histories containing the narratives of the Resurrection and Ascension of Jesus Christ. A mind unconvinced by the evidence presented would be satisfied with no possible testimony. Its difficulties are beyond the power of argument.

As lawyers say in their pleadings, we have now narrowed the issue. It does not extend over the whole Scriptures. It does not embrace questions of supernatural manifestation during thousands of years. It is confined to a single fact. We are judicially to examine the Evangelical Histories, and by the rules of legal evidence discover whether the Apostolic witnesses are to be believed when they assert that they *saw*, *heard* and *touched* Jesus Christ after His Resurrection, and then *beheld* Him ascend into Heaven. On their testimony that He came from the tomb and vanished in the clouds on His passage to His throne, we are invited to a faith declared essential to our salvation.

The Evangelical Witnesses are credible,

I. ON ACCOUNT OF THE SIMPLICITY OF THEIR NARRATIVES.

In our age a style has arisen called sensational. You will find its most characteristic example in the descriptions of a modern reporter. The sale of his narrative is the key to his style. His invention is taxed, and his imagination exhausted to make his report disposable in the market, and hence his agony of effort expressed in bombastic exaggeration. This sensational style is always most suspected in a tribunal of justice.

Let us apply this principle of Legal Evidence to the Evangelical Histories! Passing out of the gate of a city our Saviour is said to have met a youth on a bier carried to his grave. To the mother Jesus addresses two words,

"Weep not," and to the son, in the original, four, translated into English: "Young man, I say unto thee arise." It is briefly added, "and he that was dead sat up, and began to speak; and He delivered him to his mother." Closing the narrative is a short record of the effects on the spectators and the country. Not a comment, not an apology, not an inference, not an exclamation!

In a tempest, on a midnight sea, our Saviour is represented, with the simple majesty of conscious power, as saying to the winds and waves, "Peace! be still!" To command His friend from the grave, as a monarch expecting obedience, but in the fewest words possible, He cries, "Lazarus, come forth!" In every part of the Gospels you perceive this concise simplicity. You find only transparent purity of soul and aim and style, without a mark of the impostor who would sell his fraud for gold, or excite the wonder of ignorance. Most marvellously is this true in regard to the events which precede, accompany and follow the Resurrection. Suppose that this instant the earth should shake, the sky shroud itself in gloom, and the graves yield forth their dead! On the third day after let the crucified man who had been the central figure of these terrors come alone from his tomb. Any honest witness in recording such facts might be betrayed into a momentary exaggeration. But how would a sensationalist fabricating the account for gain or fame break forth into extravagance of thought and style! In the Evangelical Histories three Greek words describe the shaking earth; three the rending rocks; three the opening graves, and thirteen the portentous gloom caused by a darkened sun, while in the briefest manner is recorded the appearance of the risen dead.

In the same simple language the Evangelical Witnesses relate the circumstances of the Resurrection. Also in a

few plain words St. Luke, in the Acts, records the majesty of the Ascension.

Is this the manner of impostors who would sell a lie? Consider the import of these events! How exalted above all ordinary history! In the duration and circuit of the universe they cannot be transcended. Created intellect can conceive nothing more sublime. We cannot understand how Godhead could do more. A man is nailed to the cross. Having expired, he is taken down, enrobed, embalmed, interred. He bursts from the grave. He walks on the earth. He rises into Heaven. By these acts he is claimed to have proved himself the Incarnate God, the Author of the creation, the Messiah of the Jew, the Redeemer of a world, the visible King of the Universe. Yet the simple style of the record is in everlasting contrast to the labored and pompous words by which knaves would on the credulous impose tneir magnificent forgeries!

The Evangelical Witnesses are credible,

II. ON ACCOUNT OF THE HONESTY WITH WHICH THEY NARRATE THEIR FAULTS.

Deceivers, all and always, try to make the best of themselves. They conceal their defects and magnify their virtues, and are betrayed by an inevitable cant. Lawyers understand this principle of human nature, and constantly turn it to account in the examinations of witnesses and in arguments to juries. When a man on the stand ingenuously admits his errors; when he brings himself out into the light regardless of consequences; when he is willing to sacrifice his interest rather than his veracity he unconsciously draws to himself credit in a court of justice.

Now these marks of truthfulness are visible in the Old and New Testaments as in no other volumes ever written.

Noah, the builder of the ark, the second head of the human family, the progenitor of the Messiah, is represented as having been intoxicated. No veil is cast over the deceits and weaknesses of Abraham, the father of the Jewish nation, the recipient of the promises and the covenanted friend of Jehovah. What a picture is given of the lies and frauds of Jacob, the parent of the tribal patriarchs, and who saw the typical ladder of glory rising from earth into heaven! We are told that impatient anger kept from Canaan that Moses whose rod plagued Egypt and divided the Red Sea, who was guided by cloud and fire through the wilderness, and who amid thunder and earthquake is said to have received the Law from Jehovah Plainly recorded the adultery and murder of David whose inspired Psalms during all ages were to be chanted by the Universal Church, while we have described the idolatry of that Solomon whose prayers brought into the temple the glory of heaven, and whose wise words make part of the canon of the Scripture.

And thus too in the Evangelical Histories is no concealment of ugly and damaging facts. The childishness, the stupidities, the rivalries of the Apostles are all in the record, yet without the cant of any mock humility. We have narrated the follies and the sins of men on whose testimony was to turn the everlasting salvation of millions, and whose writings were to illuminate all the future generations of mankind in the way of holiness to Heaven. Surely Peter might be spared! Peter the prince of the Apostles! Peter the witness of the transfiguration, and the companion of the agony! Peter who was to hold for Jew and Gentile the keys of the Kingdom, and whose sermon at Pentecost was to be followed by the Baptism of the Holy Ghost! No! Peter is painted in colors

blacker than those of his associates. All proved cowards. All forsook their Master. All fled. But Peter's loudest protestations of loyal love are described as followed by revolting blasphemies.

Nothing so stains a man as abandonment of a friend in peril! Nothing so contemptible as cowardice! Nothing so tests the inmost nature as an honest confession of sins by those claiming to be teachers of morals and guides of holiness!

Measured by these standards, who ever gave such proofs of integrity as the writers of the Gospels? Who ever were so honest against themselves? Who ever with such simplicity recorded their own faults? In their testimonies meet all the marks of absolute truthfulness. They were upright men whose words carry with them a conviction of sincerity.

Again, the Evangelical Witnesses are credible,

III. ON ACCOUNT OF THE VARIETY OF THEIR NARRATIVES AMID UNIFORMITY.

Let five rogues together contrive a story to impose on a Judge! Inevitably they will betray themselves. Excessive anxiety not to contradict each other will produce suspicious agreements in minute circumstances. The attempt to conceal artifice is the means of its detection. Hence dovetailed testimonies are considered by lawyers as suggestive of collusive fraud in the manufacture of evidence. But where there is harmony in the essential with seeming discrepancy in the subordinate we have strong presumption of honesty.

Now this is just what we find in all parts of the Evangelical Histories. Especially the mark of truthfulness mentioned distinguishes the records of the Resurrection. In these everything at first is startlingly confused. Often there is an impression of hopeless contradiction. But,

as we shall see hereafter, when we obtain the clew to the different narratives, then the facts recorded fall into their natural order, one sheds light on the other, and the whole history becomes a beautiful and convincing harmony.

It is thus with a picture composed of many figures, and for which we have no explanation. We gaze in bewilderment on the painted scene. It is puzzling, confusing, and unintelligible. Now we learn the design of the picture. Instantly our eye fixes on the central figure, and all the inferior actors assume their true relations. The conception which kindled the artist flashes into ourselves, and instead of bewildering disappointment succeeds a glow of satisfaction and boundless delight.

The Evangelical Witnesses are credible,

IV. BECAUSE THEY PROVED THEIR SINCERITY BY SACRIFICE.

We do not mean that martyrdom for a doctrine establishes its truth. It only proves the honest conviction of the sufferer. A man may burn for a false religion as well as for a true. By the agonies of his death he proves that he believes that for which he gives his life.

Remember, however, that the Apostolic Witnesses suffered not for theories, but for facts. For facts did I say? More correctly they died for a *fact*. As the lens gathers the scattered rays of the sun to a point, so all scriptural testimonies converge to the Resurrection of Jesus Christ. Here Science and Christianity meet on a common basis. The grand crowning proof of the Bible, supreme and sufficient, depends on those very *senses* the Chemist employs when in his retort he analyzes a salt, or the Geologist when he examines a rock, or an Astronomer when he observes a star. Our witnesses died testifying that they saw, and heard, and touched their Lord after His Resurrection. To the visible, the audible, the tangi-

ble they gave evidence, and sealed with their blood what they affirmed before Earth and Heaven. Thus their sincerity is unquestionable, while they testify, not to philosophical opinions, nor simply to religious doctrines, but above all to the fact that the Lord Jesus Christ arose from the dead and ascended into glory.

Let us examine more closely the circumstances under which the apostolic witnesses suffered martyrdom. For illustration we will select the example of St. Paul, especially because it cannot be urged that he was dull, obscure, and ignorant. His social position was lofty and full of promise, while he was never surpassed in the discipline of his powers and the splendor of his genius. As Jesus was at once the reputed son of a carpenter and the true descendant of monarchs, thus representing humanity, so if the uneducated apostolic witnesses were in sympathy with the toiling multitude, St. Paul makes complete the Scriptural testimony because his birth, talents, and culture give him rank with the admired few who guide and adorn our world.

Here then is a young Jew of the most shining gifts, the brightest promise, the highest education, a bigoted Pharisee, commissioned by the Roman empire, who, on a journey of persecuting rage, near the city of his victims, alleges that, in the midst of a glory out-dazzling the sun, he *heard* and *saw* the risen and ascended Jesus, and then after a life of toil, peril, and sacrifice seals his testimony with his blood.

St. Paul was an impostor, a fanatic, or an honest witness.

The first supposition is confronted with insuperable difficulties. Suppose that the apostle during years affirmed that he had seen and heard Jesus, when in all he said he was a conscious liar. Inevitably his character

would have been corrupted by such falsehoods. He could not have continued the wise, patient, brave, pure, loving, devoted man he is evinced to be in all parts of his writings. Besides, he could have had no selfish interest in the change. Imposture never turns from wealth to poverty, from fame to shame, from courts to prisons, from freedom to chains, from honors to martyrdom.

But was St. Paul a fanatic? Did he during the best years of a long life testify to the appearance of the phantom of a deceived sense, a weak heart, or a disordered brain, and after deluding others, perish himself, still clinging to his miserable error? This supposition is contradicted by all that we know of his character, his actions, and the beneficent results of his unexampled career. Who ever had more admirable balance of mind? What practical wisdom in his words! His writings give the most perfect rules for the conduct of our lives. With an eloquence discreet, chaste and beautiful he guards all the domestic, social and political relations. No fanatic with such reverence ever hedged about the sanctities of the marriage vow, or by his teaching and example gave such stability to states, kingdoms and empires. Rome had invaded his country, seized her capital, desecrated her temple, crucified the Master of the great apostle. Does he flame into a socialist? Does he burn with the rage of our modern nihilists? Does he behave like those anarchists who would destroy their tyrants with torch, dagger, and dynamite? No! He urges on the Romans submission to the most infamous monsters who ever disgraced the imperial throne. Only the calm wisdom of a true and disciplined soul ever achieved such a triumph over the vengeful passions of our nature. You must believe such a man when through a life of peril, labor and sacri-

fice, he testifies to a fact witnessed by his *eye* and his *ear*. Hear his memorable affirmation!

"For I delivered unto you first of all that which I also received; how that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day, according to the Scriptures, and that He was seen of Cephas, then of the twelve; after that He was seen of above five hundred brethren at once, of whom the greater part remain unto this present, but some are fallen asleep. After that He was seen of James; then of all the apostles, and last of all He was seen of me also, as of one born out of due time."

Nor in our admiration for the brilliant gifts, the matchless epistles, and the splendid career of St. Paul, must we underestimate the other Apostolic Witnesses. They were indeed plain, uneducated men. The success of their writings has been greatly owing to the ineffable charm of their subject. Also they claim that the Holy Ghost inspired and vivified their record. But we must remember that they had shrewd, strong sense, tried integrity, and a natural adaptation to their work. If in a momentary panic they proved cowards, they afterwards evinced their true love to their Master through lives of toil and suffering crowned by the courage and constancy of martyrs. And what writings have ever impressed our world like the four Gospels and the Acts? What have converted so many individuals, shaped so many nations, moulded so many races? What have been the subjects of such numerous discourses, translations and commentaries, and, multiplied by pen and press, have been so widely scattered over our world? Slight the influence of Greek and Latin and English classics compared with that of the five Evangelical Histories! The Apostolical Witnesses have transcended all other men in the power and success of their writings.

Were they deceived in regard to Jesus Christ? Could they believe that through more than three years He healed the sick; cured the deaf, and dumb, and halt, and lame, and blind; and that He himself was seen and heard, and handled after the Resurrection, when in truth He never restored a palsied limb, never cleansed a leper, never relieved a suffering sense, never performed one of the multitudinous recorded miracles, never left His grave to become visible, and audible, and tangible, and never ascended into the heavens? With such opportunities of information in regard to the person, work, death, resurrection and ascension of Jesus Christ mistake was impossible to the Apostolical Witnesses.

But were they not deceivers? If you can, believe them for a moment knaves! Reflect then on the poison of imposture! How it pollutes and withers the moral nature! Evil proceeds from evil. Corruption produces corruption. Vile souls make vile lives. If the Apostolic Witnesses forged falsehoods they have inflicted on man the greatest wrong conceivable or possible. And they could be no better than their deeds. Yet these impostors preach repentance, conversion, holiness. These impostors proclaim the moral law with its eternal sanctions. These impostors announce a universal judgment and an everlasting retribution. These impostors describe God in colors of matchless holiness. These impostors in their own lives were the best examples of purity, in their deaths were martyrs, and by their labors and writings have been the most successful regenerators of the world.

But more even than His system was the character of Christ, an invention impossible to the Apostolic Witnesses. What exquisite beauty in the parables of Jesus! What power in His discourses! What benevolence in His deeds! What majesty in His person! What glory in His history!

All He did, all He said, all He thought was for the good of others. The poor, the maimed, the halt, the deaf, the dumb, the blind, the palsied, the leprous, the diseased, the bereaved, the demoniac are attracted towards this Incarnate Love, and beg in crowds healing from His look, or word, or touch. With what dignified fortitude He moves forward to His predicted cross, where a universe might well make obeisance to Him as He dies! In the records of His Resurrection and Ascension what power, beauty, and majesty! Jesus Christ is the ideal of the perfection of our humanity! Jesus Christ is a model for men! Jesus Christ might be an example for angels! Yet imposture flashed forth such an immortal glory! Imposture counterfeited ineffable love! Imposture expended itself in ceaseless beneficence! Imposture made for man his ideal of purity! Imposture placed before the universe the most sublime moral excellence conceivable! Impossible!

Then the Apostolic Witnesses were not deceived. Then the Apostolic Witnesses were not deceivers. Then the Apostolic Witnesses bear true testimony when they say that after His Resurrection they saw Jesus Christ, they heard Jesus Christ, they touched Jesus Christ, they beheld Jesus Christ ascend from Earth into Heaven.

LECTURE XI.

NARRATIVES OF THE RESURRECTION.

WE shall henceforth treat the Resurrection as a proved fact. It remains to examine with care the narratives in which we find it recorded. Truth gains by investigation, and we will discover that the grand crowning testimony to Christianity will stand forth with new power and vividness the more scrupulously we compare the Evangelical Histories. Indeed, critical examination gives certitude to faith.

To a hasty reader the narratives of the Resurrection seem startlingly and hopelessly confused and contradictory. Some think them rambling, chaotic, and almost intended to mislead. Thus by a deep wisdom the suspicion of collusion is absurd. We begin our examination with a desire not now to defend the integrity of the witnesses, but the accuracy of their record. Let us see if from statements seemingly loose, disjointed and irreconcilable we can educe the order and harmony of a profound, convincing, and beautiful wisdom!

In illustration of the difficulties of our work we will turn to the accounts of the celestial messengers who shine and speak in so many wonderful transactions. Observe what perplexity follows if the announcements are supposed to be made to the same persons as a superficial reader deems obvious!

I. St. Matthew records the appearance and address of one angel to the women.

II. St. Mark records the appearance and address of one person, described as "a young man sitting on the right side clothed in a long white garment." This may have been an angel in human form. His announcement is similar to that of St. Matthew. Both Gospels in varying ways relate the same event, and so far there is no evidence of contradiction.

III. St. Luke, however, says that the women beheld "two men who stood by them in shining garments." Here is an apparent discrepancy. St. Matthew and St. Mark say one, and St. Luke says two. The words to the women while similar in import are different in form.

IV. St. Matthew, St. Mark, and St. Luke all include Mary Magdalene among the women at the sepulchre who saw and heard the celestial visitants, yet in St. John the scene, the persons, the words, and the incidents are widely different from the accounts of the other three Gospels. There are "two angels in white sitting the one at the head, and the other at the feet where the body of Jesus had lain." Nothing is said by them about the resurrection, or going into Galilee to meet the Saviour.

Unquestionably if these are intended as narratives of precisely the same events, the confusion is appalling, and reconciliation impossible. And it at first appears that the Evangelists are aiming to record the same manifestations.

A little patient investigation dissipates the clouds of these seeming contradictions.

Your impression from St. Matthew is that only two women went to the sepulchre. He mentions the names but of "Mary Magdalene, and the other Mary." Read him alone, and you will suppose that these were all the women at the tomb on that eventful morning. Turn now to St. Mark! He adds Salome. Proceed to St. Luke! He speaks of Joanna also and of "other women

with them," in which general expression might be included a large number, while St. John gives the name only of Mary Magdalene.

When first we read the Evangelical Records of the Resurrection we suppose that all the women came in a single company, and were witnesses together of the same events at the same time and under the same circumstances. Indeed, this error is the source of the confusion and misapprehension on the subject. But in the accounts themselves we have no warrant for such an inference. When the contrary is made to appear a veil is lifted, and truth sheds her light of beauty over the harmonized narratives.

Friends and enemies of Jesus seemed alike to accept the cross as a final test of His claim to the Messiahship. All that He had wrought and taught was forgotten in the darkness that came down on the world obscuring the hearts and the memories of His disciples. None would believe in a Christ slain ignominiously by Jew and Gentile. Over His cause was the gloom of despair. In the men hope was certainly extinguished. Amid the agonies of the darkness a few rays glimmered into the hearts of the women, and their affections kept them lingering near the cross. Joseph of Arimathea begged for burial the body of Jesus which was delivered to him by Pilate. He "wrapped it in a clean linen cloth, and laid it in his own new tomb which he had hewn out in the rock and he rolled a great stone to the door of the sepulchre, and departed."

The enemies of Jesus seem to have remembered with distinctness His predictions of His resurrection. To prevent the possibility of deception, and stifle His hated claim forever in the tomb, Priests and Pharisees request from Pilate a guard of soldiers. Their petition is

granted. A watch is set. Across the stone a cord is drawn and its ends are attached to the rock by waxen seals bearing the stamp of the empire. Until the morning of the third day there is no visible change about the tomb. At the dawn of the Sabbath after the crucifixion we know that a number of the disciples gathered near the sepulchre, drawn by various motives. Some came impelled by their affections. Some brought embalming spices, and others perhaps had a vague hope of His resurrection revived as they recalled His words amid the Sabbatic calm succeeding the terrible scenes of Calvary.

Animated by a variety of feelings they would not approach the tomb together at the same moment. They differed in sex, in faith and hope and love, in zeal, in natural temperament, and a thousand minute circumstances. Nor could they all have lived the same distance from the sepulchre. The women of Galilee would not probably find accommodation in the same houses at Jerusalem. Moved by different impulses, influenced by different motives, dwelling at different distances and surrounded by different circumstances, naturally the disciples arrived at different times and in different companies. Even in any single group there would be great varieties of behavior.

Armed, watchful and remorseless the terrible Roman soldiers stood about the sepulchre. The time was the dimness of the dawn when the shadows of the night were still lingering round the scene, and the place was amid the graves of the dead. Peril was in the approach. Over the body of the Saviour himself was a fearful mystery. Nor had the blood and gloom and agony about the cross yet vanished from memory. Also the first visitors to the tomb were timid women. What a trial to female nerves! Bold men might tremble. The

most zealous and courageous would advance first and nearest to the sepulchre. We would find different persons in different groups gazing or conversing in different attitudes and at different distances from the sacred but awful place where centred the hopes of humanity.

Assisted by these suggestions it is easy to harmonize the narratives of the Resurrection.

The sun has not yet risen over Olivet. In the glimmer of the twilight a group of women approach timidly the sepulchre and show by their embalming spices that they seek a dead and not a living Lord. Mary Magdalene is there, and the other Mary. On their way Salome may have joined the company. To determine all the movements of these faithful friends of Jesus is unnecessary and impossible. They have been anticipated by an angel. Lightning and earthquake have added to the terrors of the place. Hurled first to the ground the Roman guards have fled in dismay. After these visible displays of mysterious power certain of the women reach the sepulchre. The stone has been rolled away. The tomb is empty. The women are astonished and terrified. From her previous life and character we may suppose that Mary Magdalene, more bold and self-reliant than the rest, would approach nearest the sacred spot. But if this was so, her venturesome courage was the first to yield, and she fled away bearing to the other disciples the strange and startling news. Soon she meets St. Peter and St. John to whom she relates the surprising facts.

While this is occurring Salome and the other Mary, still lingering near the tomb, see the celestial messenger. His raiment is white as snow, and his face dazzles like the lightning. He sits on the stone as a radiant and solitary guard over the deserted but sanctified rock. As

related in similar words by St. Matthew and St. Mark, he first breaks the silence which has heretofore rested on the scene and says in mortal speech with immortal lips, "Fear not ye! I know that ye seek Jesus that was crucified. He is not here, for He is risen as He said. Come see the place where the Lord lay; and go tell His disciples that He is risen from the dead; and behold He goeth before you into Galilee; there ye shall see Him."

Having fled from the empty tomb, Mary Magdalene missed the first angelic announcement of the Resurrection of her Lord. She has, however, met St. Peter and St. John and told them the astounding facts. Amazed and affrighted they run to see for themselves. Swifter than St. Peter the beloved disciple arrives first, pausing reverently before the rock where had reposed his Lord's body. His companion is restrained by no such delicacy of nerve and soul. With his characteristic impetuosity St. Peter rushes by St. John, passes through the door, stands within the sepulchre and notes in one part the the napkin which had bound the head of Jesus, and in another the linen which had folded His person, left behind as the witnesses of His mortality and identity.

After the two apostles leave, Magdalene returns to the tomb. She had not heard the celestial voice which cheered her companions. She is alone. She is hopeless in her passionate grief. The sun seems gone from her life and she stands amid solitary gloom. Not only is Jesus dead, but His body has been taken. Her love cannot see it and embalm it. Dejected and deserted she stoops and gazes to find some token of her absent Redeemer. Her loyal affection is rewarded. As she looks into the darkness, lo, she beholds the radiancy of celestial watchers! The sepulchre is bright with a visible glory! Magdalene sees "two angels in white apparel

sitting, the one at the head and the other at the feet where the body of Jesus had lain." Heaven has not forgotten her Master. No monarch ever had such a guard at his grave. Standing without, her tears begin to flow. Even angels cannot assuage her lonely sorrow. She wants her absent Lord. Jesus only will bring joy to her soul. Hark! she is addressed! "Woman, why weepest thou?" Her answer shows the cause of her grief and the depth of her love. "She saith unto them, 'Because they have taken away my Lord, and I know not where they have laid Him.'"

Angels have announced the Resurrection. Alive after death Jesus had not before made Himself visible to mortal eye. Who shall first behold the risen Lord? Mary, his mother? Peter, the honored? John, the beloved? No! His first appearance was to one reclaimed from the lowest depths of woman's degradation. What an eternal proof of His forgiving love! After the angels, Magdalene first sees Jesus! Exquisite the tenderness, delicacy and naturalness of the scene! "Jesus saith to her, 'Woman, why weepest thou?' She supposing Him to be the gardener saith unto Him, 'Sir, if thou have borne Him hence, tell me where thou hast laid Him, and I will take Him away.' Jesus saith unto her, 'Mary!'" The word, the look, the tone cause instant recognition. "She turned and said unto Him, 'Rabboni,' which is to say, 'Master.'" Thrilled, transported, she is too violent in her approach. Her passionate love may have been sensuous even in its adoring reverence. How earth and Heaven meet and mingle in all these wonderful scenes! The terrestrial never lost in the celestial! The doubt of Thomas! The impetuosity of Peter! The veneration of John! The tear, the rush, the rapture of Magdalene! Jesus would awe her with His gentle majesty. He says unto her, "Touch Me not! for I

have not yet ascended to My Father; but go to My brethren and say unto them I ascend unto My Father and your Father and to My God and your God."

Such a scene shows us the love of Jehovah beating in a human bosom. Passing from this touching interview Jesus comes to the other Mary and to Salome. Almost equally affecting the mingled sweetness and dignity of His memorable words. "All hail!" He exclaims. The women prostrate themselves. They embrace His feet. They worship their Lord. But He recognizes fear even in their adoration. How condescending to the weakness of woman's nerves! Sympathy breathes in His tone and softens in His eye, as He says, "Be not afraid! Go tell My brethren that they go before Me into Galilee! There shall they see Me."

During some interval between the events described, Joanna and the other women of Galilee come upon the scene. They are laden with the fragrant testimonials of their affection. Behold them at the sepulchre! Messengers from Heaven appear! "Two men stand by them in shining garments." Terrified, they fall prostrate with their faces to the earth, and while in this posture of fear they hear words which seem to imply a gentle rebuke to their want of faith in the prediction of their Lord. "Why seek ye the living among the dead? He is not here: He is risen! Remember how He spake unto you when He was yet in Galilee, saying that the Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again." Light flashes over their souls. The words of the Master brighten through the gloom of memory. They turn from the sepulchre and tell "unto the eleven and all the rest," the glad news of the Resurrection.

St. Luke in his narrative adds words which seem to

include the totality of these manifestations. "It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women which were with them which told these thing unto the Apostles. And their words seemed to them idle tales, and they believed them not."

Why was the risen Jesus thus first revealed to woman? To show that love is better than knowledge? To teach that the heart is superior to the head? Or was her delicate soul more susceptible to the sublime character of her Lord? What a tribute to her loftier moral nature! What a potent force was this preference in her own future elevation! What a proof of the divine wisdom in her selection! But there must now be a manifestation to man whose testimony is to be the basis of the Kingdom of the Messiah.

Behold two disciples walking on the way to Emmaus! They are conversing about the recent occurrences around the sepulchre, and especially the appearances of angels to the women. Evidently they have been kindled into no glow of encouragement by the reported resurrection. Not only are they communing, but *reasoning*. Christianity in its dawn is both an affection and an argument. Who joins these sad men who had hoped to find in Jesus of Nazareth the Redeemer of Israel? As the two disciples are not startled at the appearance of this third personage, we infer that He had a mortal form. But as He talks their hearts burn with a strange joy. He refers to the prophets. He shows that Christ was predicted to pass through suffering into glory. He sheds new light on the Scriptures. Arrived at their village He would press forward. But their glowing hearts constrained Him to enter their abode, "And it came to pass as He sat at meat with them He took bread and blessed it and break

it unto them, and their eyes were opened and they knew Him and He vanished out of their sight."

A new flame is in the hearts of these favored disciples which must diffuse its glow. They return to Jerusalem and proclaim that very hour the joyful intelligence to those Apostles who are hereafter to be the chosen witnesses of the Messiah. Hear their simple words: "The Lord is risen indeed and hath appeared unto Simon. And they told what things were done in the way, and how He was known of them in breaking of bread. And as they thus spake Jesus himself stood in the midst of them and saith unto them, Peace be unto you."

The last three Gospels record this interview, each relating part of the Master's words. St. Mark gives the first commission to preach and baptize. St. Luke narrates the terror of the disciples, and the memorable challenge, 'Behold My hands and My feet that it is I myself! Handle Me and see; for a spirit hath not flesh and bones as ye see Me have." St. John informs us that Jesus coming into their midst, and pronouncing the benediction of peace, also said after breathing on them, "Receive ye the Holy Ghost. Whose sins ye remit they shall be remitted, and whose sins ye retain they shall be retained."

But Thomas was not present at this interview. He doubted the testimony of the other disciples. To him the resurrection seemed an impossibility. The other witnesses convinced by their eyes, had not probably accepted the challenge of Jesus, and proved His identity by feeling His person. Joy, or assurance, or reverence rendered such a gross test repulsive and unnecessary. Thomas has no such scruples. His words imply a reproach against his associates for their reserve or their neglect. He will not hesitate to examine the wounds of his Master with a more faithful honesty. And the very

grossness of his demand becomes a final and supreme proof that the Jesus nailed to the cross and laid in the grave was He who was seen by His disciples. After eight days, when the doors were shut, He stood in their midst, with the blessing of peace, and said to Thomas, "Reach hither thy finger, and behold My hands, and reach hither thy hand and thrust it into My side, and be not faithless, but believing. And Thomas answered and said unto Him, 'My Lord and my God.'"

Arranged thus there is no conflict, but a beautiful harmony in the manifestations of Jesus Christ after His Resurrection. Minute comparison removes doubt and inspires belief. Only those who search will find eternal truth.

To fix chronologically the appearance on the shore of Tiberias is difficult. But as it conflicts with no other record the precise time is of less importance. Whenever the occurrence, nothing can be more affecting.

Morning glances over the sublime summits of Lebanon. As the dawn vanishes deeper shadows from the sun rest on the shores and hills of Tiberias. St. Peter is on a vessel in the lake. What form on the land is visible in the brightening light? As John has been swifter than Peter so is his vision keener. He exclaims, "It is the Lord." These words excite recognition, and awake all the love and energy of the impulsive disciple who rushed first into the tomb. Girt with his fisher's coat, Peter flings himself into the sea and swims to his Master. All soon collect around a "fire of coals." After dinner begins a conversation memorable forever for its exquisite tenderness, delicacy and beauty. Only the divine in the human could breathe over the denying Peter such a sympathy of love. To art the picture is impossible:

"Simon, son of Jonas, lovest thou Me more than these?

He saith unto Him, Yea, Lord, Thou knowest that I love Thee. He saith unto him, Feed my Lambs! He saith unto him again the second time, Simon, Son of Jonas, lovest thou Me? He saith unto Him, Yea, Lord, Thou knowest that I love Thee. He said unto him, Feed my Sheep! He said unto him a third time, Simon, Son of Jonas, lovest thou Me? Peter was grieved because He said unto him a third time, lovest thou Me? And he said unto Him, Lord, Thou knowest all things; Thou knowest that I love Thee."

The next appearance of our Lord is in Galilee, where the disciples have assembled at His command. All stand together on a mountain. Sublime emblem of that Pulpit which is to make universal proclamation of a Redeemer! The wide earth, the free air, the expanse of heaven are all symbolic of a commission extensive as our race, and enduring as time. Henceforth not Judea, but the world is to be the field of the Church. Hear words spoken for every land and for every age!

"All power is given to Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost! Teaching them to observe whatever I have commanded you, and lo, I am with you always even unto the end of the world!"

Behold the close of this wonderful career! Jesus and His witnesses are on Olivet. Fitly the place of the crucifixion and the resurrection should be overlooked by the mountain of the ascension. The final triumph is recorded with what words of beauty, affection and majesty!

"And He led them out as far as to Bethany, and He lifted up His hands and blessed them; and it came to pass while He blessed them He was parted from them, and carried up into Heaven."

As He lifts Himself to His glory, how suitable to His nature and mission that He should stretch His hands in blessing over the earth that had pierced Him!

The narrative in the Acts, also remarkable for power and dignity, expresses more fully that fact of testimony on which Christianity is forever founded.

"And ye shall be witnesses unto Me, both in Jerusalem and in all Judea, and unto the uttermost parts of the earth. And when He had spoken these things, while they beheld, He was taken up, and a cloud received Him out of their sight."

Having thus shown the delicate and beautiful harmonies in the Evangelical Histories of the Resurrection, permit a few comments on those narratives of facts so marvellous, stupendous and unexampled.

I. YOU WILL REMARK THE PROOFS THAT OUR LORD APPEARED IN HIS VERITABLE BODY.

Seen first by Mary Magdalene, He was mistaken by her for the gardener, and recognition came through the familiar tone of his voice. Incidentally, but conclusively, this proves that after His resurrection He was human in aspect and in reality. When Salome and the other Mary embraced His feet it was evidently because they knew Him as their Lord. The disciples on the way to Emmaus regarded Him as an ordinary traveller until He broke the bread and vanished out of their sight. But no cloud of doubt must obscure His identity. On this rested the proof of His Resurrection, and on the proof of His Resurrection the whole scheme of Christianity. Hence His assertion that He was not a spirit, but possessed the flesh and bones of an ordinary human body. Hence He called for meat and partook of fish and honeycomb, to show by the most animalistic functions that He preserved His physical personality and was not sublimated into a spec-

tral shadow. Hence His command to Thomas to prove by contact with His wounds that He was the same Jesus who on the cross had His hand pierced by the nail and His side with the spear. By His yet open flesh would He establish His identity. On the shore of Tiberias His witnesses obeyed His familiar voice, and casting their net enclosed a multitude of fishes. But already He had supplied His physical needs. Landing they found fire, and fish and bread, and dined with the risen Jesus. His body sustained by food was essentially human. He was yet in the flesh perceptible to sense. All these minute circumstances, so trivial and so incidental, were legally necessary to prove the identity of Jesus Christ. Only on the testimony of eye and ear and hand could the Evangelical Witnesses establish the Resurrection, and place our immortality on an eternal foundation.

II. BUT WHILE OUR RISEN SAVIOUR WAS PERCEPTIBLE IN HIS VERITABLE BODY, IT HAD ALSO SUPERNATURAL ATTRIBUTES.

During His ministry His usual habits were those of His disciples. He lived with His apostolic witnesses that they might acquire that familiarity with His person which was to be the basis of their testimony. He did not thus habitually mingle with them after His resurrection. His appearances were casual, sudden and extraordinary. While recognized as the same Jesus there was yet around Him some awfulness of mystery. During His absences where did He live? Was His couch in the cave or the wilderness? Were angels His companions? Or did He dwell in solitude? What supported His human life? Did fish and bread on the shore of Tiberias prove that He lived on ordinary mortal food? Or while invisible was He present a guest at their board, a spectator of their deeds, a hearer of their words, one of their number while hidden

from their gaze? He could see, hear, eat, walk, speak, but He also came unseen and vanished suddenly, entering when the doors were shut, disappearing with the facility of a spirit, always preserving the dignity and majesty suitable to a body which had come from the tomb, and was the tabernacle of a soul which had beheld the mysteries of Hades. With what delicacy, beauty and propriety Jesus adapted Himself to a condition which thus partook of the terrestrial and the celestial, the temporal and the eternal!

III. MOST PROBABLY IN THE ACT OF THE ASCENSION THE BODY OF JESUS ASSUMED ITS EVERLASTING GLORY.

By His Resurrection our Saviour had conquered death the universal destroyer. By coming alive from the tomb He reversed the law of mortality which had borne down to the dust of the earth all the generations of men. But there is a law wider than death, or our world, or our system. It rules the universe. Every atom of creation is under the power of gravitation. During our Saviour's earthly career His body was subject to earthly conditions. His ascension from Olivet indicated a change in this mortal state. Gravitation no longer kept His body in our world. Some transformation exempted Him from material law. Yet while rising He was visible until concealed by a cloud, and if perceived by a physical organ He was not wholly a spiritual substance. When and how the change was completed is not revealed. We know that the mortal assumed the immortal. The body of the cross and the grave was fashioned into a glory suitable to the King of a universe. Hence the splendors of this ascended Saviour dazzled St. Paul into blindness. St. John affirms that His "countenance was as the sun shining in his strength," and the Apostle fell

as dead before His superlative majesty. We may be sure all the treasures of Divinity have been lavished on the body of Jesus to make it before His subject creation the visible and eternal tabernacle of His Godhead.

LECTURE XII.

CONSEQUENCES OF THE RESURRECTION.

NOTHING in our age more promotes skepticism than forgetfulness of the Resurrection as a living power. Testimony to its truth is the grand function of the Church. The mind is confused amid innumerable instances of the supernatural scattered over four thousand years of history. It is as if the pilot steered by the countless hillocks of the shore when one bold mountain should determine his course. How interesting then to trace the consequences of a stupendous central fact like the Resurrection!

I. IT PROVES THE MESSIAHSHIP OF JESUS CHRIST.

The disciples had witnessed His miracles during His whole ministry. They had heard Him constantly apply ing to Himself the lessons of the Law and the Prophets. How vivid must have been the light thus shed over Himself from the Old Testament! How deep must have been the impression from His signs and wonders! Yet His works and lessons dissolve as a dream before His cross. What should have illuminated all, through their human feebleness darkened all. Every proof of Messiahship seemed obscured in the gloom of Calvary. But when convinced that Jesus rose from the dead, how His life and teaching came back to them with a new power! Not only was hope kindled but memory was strengthened and reason enlarged. They had expected a temporal Messiah with a throne in Jerusalem. But Jesus is lifted

into Heaven as the King of the Universe. Here is a consummation beyond every Jewish imagination, and yet when realized, visibly taught, typified and predicted for ages. When it was perceived that Christ on the cross was the one great satisfaction for sin, the Law and the Prophets, while fulfilled with an unsurpassable glory and grandeur, were not cast aside as dead and worthless tokens of an infant and imperfect past. They furnished to the sacrifice of Jesus a living language. Types and prophecies were vivified into a fresher and fuller beauty. Thus the facts of the Law became the apt, the varied, the exhaustless illustrations of the Gospel. In the Messiahship of Jesus the Old and the New mingle and harmonize forever and the whole Scriptures stand forth illuminated with an everlasting light. The stars teach more exquisitely their lessons when we can compare them with the effulgence of the sun.

And it is hazardous for any Christian to estimate slightly miracles and prophecies which preceded a resurrection establishing the Messiahship of Jesus Christ. All were parts of one grand system. The apostles constantly appealed to the predictions of the Old Testament and to the signs and seals of the New. When we despise these as relics of a barbaric and exploded past we should examine ourselves to discover whether we believe in the Resurrection of Jesus to which they point as rays converge to the great orb of light and life; and what more fearful mockery than to unite in the celebration of the festival of Easter and secretly deny the vital fact testified even while it is kindling believers into an immortal joy!

II. THE RESURRECTION OF JESUS, PROVING HIS MESSIAHSHIP, GIVES AUTHORITY TO HIS CHURCH.

You will remember that we laid the foundations of our argument for the credibility of the Scriptures in the

authenticity of the Evangelical Histories. On the Gospels and the Acts rests the whole scheme of Christianity. Only in them is the history of the Church, and their authenticity may be established by independent testimony.

But when in addition to the authenticity of the Evangelical Histories we prove from them the Resurrection, then we have the Church founded on the consequent divine Messiahship of our Saviour as her everlasting rock. The argument is logically complete. The Church henceforth reposes on the proved Godhead of her Lord. Commissioned by Him the apostles went forth over the world to proclaim salvation by a divine authority. They were to guilty men ambassadors from God, and the Church became the living representative of the Sovereign of the universe, deriving her power from her risen Messiah.

III. THE RESURRECTION OF JESUS CHRIST ESTABLISHES THE AUTHORITY OF THE OLD TESTAMENT.

Immediately after His introduction by baptism to His ministry, in the temptation of the wilderness, He used the Scriptures by them to conquer His adversary. In His sermon on the mountain, when announcing the principles of His universal kingdom, He was careful to show that He came to make perfect what Moses had left unfinished. He said:

"Think not that I am come to destroy the Law, and the Prophets: I am not come to destroy, but to fulfil. For verily I say unto you, till Heaven and Earth pass away, one jot or one tittle shall in no way pass from the Law until all be fulfilled."

Afterwards Jesus commanded the Jews to search the Scriptures, giving as a reason because they testified of Himself. Now we have proven that the Hebrew Scriptures existed in the times of our Saviour, and were in the

homes and synagogues of the Jewish people. It was then to those Scriptures He appealed. It was those Scriptures His countrymen were directed to examine. It was those Scriptures which He came to fulfil. After His resurrection it is out of those Scriptures He reasons. "Beginning at Moses and all the Prophets He expounded to them in all the Scriptures the things concerning Himself." You will observe that no part is excepted. The explanation of the Messiah extended over the whole. In *all* the Scriptures He expounded whatever pertained to Himself as the sum and centre of the Old Testament.

The explicitness on this subject is most striking. Jesus Christ is careful to describe the Written Word by all the titles current among the Jews. He also impresses on them the fact that whatever they saw and heard concerning Him was but a verification of what had been promised and predicted.

"He said unto them, These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the Law of Moses, and in the Prophets, and in the Psalms concerning Me. Then opened He their understanding that they might understand the Scriptures, and said unto them thus it behooved Christ to suffer, and to rise from the dead the third day."

Thus, before and after His Resurrection Jesus Christ referred to the Hebrew Scriptures as the witnesses of Himself. This He considered their grand purpose. Nor does He leave any doubt as to what He intended by the word Scriptures. As we have seen, He speaks of them under the familiar titles by which they were then known. The Jews reverenced them as inspired by Jehovah. They themselves in all their parts claim to be the will and word of Jehovah. Jesus Christ gave every proof

that He considered them from Jehovah. They were His standards. They contained His title to the Messiahship. They were used by Him as establishing the truth. "Thus it is written," was ever His final, His sufficient, His triumphant argument. And after His Resurrection how careful was He to place on the whole Hebrew Scripture the seal of His proved Messiahship! In His passage from His grave to His throne He left on them the impress of the authority of His Godhead.

He did not distinguish one book from another. Nor did He wrest from Moses the authorship of the Pentateuch, refer portions of it to an age a thousand years later, and ascribe not only chapters, but even parts of verses to different writers. He did not tell us that Proverbs was a legend; that Ecclesiastes was a philosophical enigma; that Canticles was an amorous epithalamium; that Daniel, composed after the events professedly predicted, was a forgery rather than a prophecy; that the entire Old Testament was a mixture of myths, barbarisms, and indecencies, and unsuitable for delicate ears and a refined civilization. The risen Messiah on the whole Hebrew Canon placed the imprint of His own infallible Divinity.

Surely He would have corrected in His countrymen perceived error, and also have guarded from mistake the future ages of His Church! Never would He have misled the world by His precept and His example. If He thus accepted the Hebrew Scriptures, how hazardous to question His accuracy, to correct His course, or doubt His wisdom! If He be the Messiah, we must submit to His Omniscience and acknowledge His Godhead. The peril of despising the profound rabbinical learning in regard to the Jewish Canon is proven to be immense. Modern scholars might well hesitate to disturb the traditions of

thousands of years. In our view the answers to the Higher Criticism are overwhelming, and the wisdom of the Universal Church triumphantly vindicated merely as a question of sound judgment and profound erudition. Nothing can be more obvious than that reckless departures from the authorized canon of the Old Testament are attended with danger and confusion. Without questioning the genius, the learning, or the industry of the leaders of the Higher Criticism, plainly their theories are endless and their contradictions irreconcilable, absurd and even ludicrous. They resemble men who, having left the pastures of truth, are fighting and floundering in some inextricable marsh.

But it is when we see scholars arrayed against the risen Messiah we appreciate their desperate peril. Let them examine themselves! Do not their free criticisms of what He has approved generate skepticism? When they ascribe to Him error they deny His infallibility. When they correct His judgments they insult His Godhead. When they make themselves wiser than Jesus, He is no longer their risen, their ascended, their adored Divine King. As He received the Old Testament we are to receive it. As He used it we are to use it. As He reverenced it, we are to reverence it. As it was His Book of final appeal, it is to be our Book of final appeal. Not in Ezra, not in Jewish tradition, not in modern scholarship, but finally and forever, the authority of the Hebrew Scriptures rests in the Godhead of the risen Messiah.

IV. AND HIS SEAL ALSO MAKES AUTHORITATIVE THE NEW TESTAMENT THROUGH THE CHRISTIAN CHURCH.

Our Saviour for years instructed His Apostolic Witnesses. They had been the companions of His ministry. They had heard His discourses. They had seen His

miracles. Above all, they beheld Him after His Resurrection. But a faith ending in the senses was insufficient. Christianity proposes more than knowledge. While it instructs, it would also renovate. Through the conscience it would purify the affections, and by a holy heart make a right life. Hence the promise to the Church of the Holy Ghost, which was realized in the light, the fire, the power, the glory, the triumph of Pentecost. But our Saviour had said that His Spirit should guide into all truth, and He had prayed for the unity of His own through all future time.

As the grand basis for this unity, in nothing was the care of the Church more visible than in settling the canon of the New Testament. We have seen that the first complete transmitted catalogue was that of Origen, and that the books he includes are those now without exception received. For more than two centuries some fathers of eminence expressed doubts as to certain of the later epistles. Their cautious reserve shows their estimate of the importance of the subject, and their freedom from prejudice, while it also stimulated to more minute and extensive investigation. But after long waiting, after learned and patient labors, after both private examination and public deliberation, by direct decrees, and by inferences innumerable, the Universal Church gave her consent to the books we find in our New Testament. They have thus all the veneration due to a catholic authority, and evince in this unity of reception the fulfilment of the promise of Jesus Christ. As our risen Messiah, looking through the past, placed the seal of His Divinity on the Old Testament, so, looking through the future, by His Church, He placed the seal of His Divinity on the New Testament.

Having completed our argument we will venture a sug-

gestion. We are often saluted with sneers, and tormented with doubts at the spectacle of a divided Christendom. But we must remember the enormous obstacles in the way of union, and also that ages may be necessary to complete a work so vast and so embarrassed. Yet we may perceive amid this chaos of our humanity, as amid the nebulæ of space, a nucleus of eternal and universal unity.

We must not forget the subtle, the mysterious, the ineradicable differences of race, and the mighty aim of Christianity. Ancient religions were national. Egyptians, Babylonians, Persians, Greeks, Romans, had their peculiar gods, myths and ceremonies, with no wish for propagation. The Mosaic Dispensation was intended only for the Jew. But Christianity would mould into unity a divided world.

And supposing an agreement in the Canon of the Scripture, how difficult to gather a common system from a book produced in a narrow and exclusive nation, composed by many writers during fifteen centuries, written with the peculiarities of the oriental style, avoiding the form of a treatise, hated now for Jewish intolerance and now for Christian catholicity, cast into the seething mass of the world's idolatries, humbling proud philosophies, and exposed in its interpretation to the passions and prejudices of sect, age and nation in this evil earth provoked by its attempts at universal supremacy! From such a chaos of elements can eternal truth emerge unsullied? Without alloy shall the everlasting gold escape from this crucible? Passing through the medium of our shattered humanity the pure light will experience many a deflection which will produce discoloration. Such would seem the inevitable result. Only an omniscient wisdom could prevent what must happen under the operation of the laws ordinarily governing mankind.

We will find our illustration in the Council of Nicæa. It was summoned by Constantine chiefly to promote union in his vast, surging, distracted empire. The motive convening this religious synod was low, selfish and political. What fierce passions it represented! Imported from Alexandria were strifes which had stained that city with murder. Constantinople sent statesmen and ecclesiastics who were mere sycophants of the corrupt court of the Byzantine capital. East and West met with those rival claims of precedence which afterwards tore asunder Christendom. What wild, monkish fanaticisms kindled the assembly into a blaze! How can the compromising Eusebius, the artful Arius, the heroic Athanasius have their antagonisms overruled in the interests of everlasting truth? From such a volcano we could scarcely expect to shine over earth the pure light of Heaven.

Yet from the fire and smoke of that ecclesiastical furnace emerged the symbol of faith which unites Christendom! A mirror of the Scripture it reflects every great doctrine of our salvation. Only the promise of our risen Saviour realized in His Divine Presence could have achieved such a result. In the Nicene Creed, confirmed at Ephesus and expanded at Chalcedon, is made visible the essential doctrinal unity of the Church Catholic. Greek, Latin and Anglican receive it together. Romanist and Protestant may hush in it their strifes. With equally fervent lips it may be pronounced by Calvinist and Arminian. Presbyterians, Methodists, Baptists, Congregationalists can declare it their common symbol. You hear it in London; you hear it in Rome; you hear it in St. Petersburg; you hear it in Constantinople; you hear it in Jerusalem; you hear it in New York. Differing in all else, Christians substantially unite in the Nicene

Creed. It vindicates the promise of our ascended Lord, and if recited over the world by believers, their mingling voices, louder than the ocean and the thunder, would confess a common faith before the universe.